

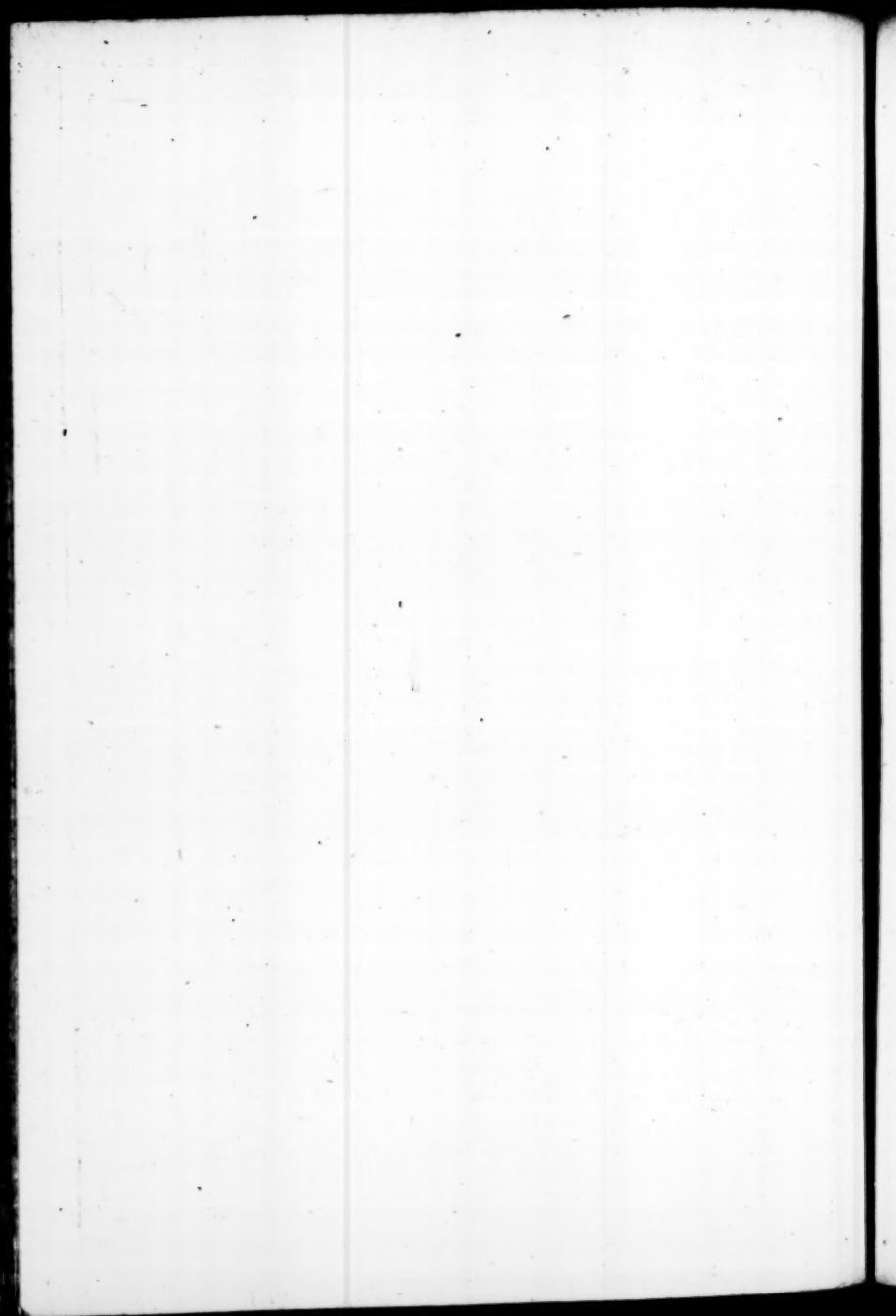
THE
CASE
OF
Infant-Baptism.

In Five QUESTIONS.

- I. Whether Infants are incapable of Baptism?
- II. Whether Infants are excluded from Baptism by Christ?
- III. Whether it is lawful to separate from a Church, which appointeth Infants to be Baptised?
- IV. Whether it be the Duty of Christian Parents to bring their Children unto Baptism?
- V. Whether it is lawful to Communicate with Believers, who were Baptized in their Infancy?

L O N D O N,

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THE
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Infant-Baptism.

The Previous Discourse.

THE better to prepare the mind of my Reader for what I shall say in this Discourse about Infant-Baptism, I think it requisite to premise a short Introduction.

First, Concerning the Original, And

Secondly, Concerning the Nature of the *Jewish* Church.

Thirdly, Concerning the initiatory Sacrament into it, and the Persons that were capable of Initiation.

And Lastly, Concerning the alteration of it from the *Mosaic* into the *Christian* Oeconomy, or to express my self more plainly in the * Scripture-phrase, concerning the alteration of the House of *Moses* into the House of *Christ*. * *Heb. 2. 5, 6.*

As for the Original of the *Jewish* Church, it is to be referred unto *Abraham* the † *Father of the Faithful* purely considered as a Church. But if it be considered as a Commonwealth, † *Rom. 4. 11.*

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* Dionys. Lon-
gin. de iust.
Sect. 7.

wealth, or as a Church under such a Political Regulation, then it is to be referred unto *Moses*, who was called, even by Heathen Writers, the * *Legislator* of the *Jews*. These two Considerations of the *Jewish Church*, purely as a Church, and as a *Common-wealth*, or as a Church under such a mixture with a *Common-wealth* ought heedfully to be distinguished.

1. Because there is ground for such a distinction in the nature of the thing.

2. Because this distinction is made by the Apostle, who was of the Seed of *Abraham*, an *Hebrew* of the *Hebrews*, and by consequence very well qualified to understand the difference betwixt the *Jewish Oeconomy* as a Church, and as a *Common-wealth*.

First, I say, there is a Ground for such a distinction in the Nature of the thing, as is evident to any Man, who is capable of considering the difference betwixt the Church-Christian before, and after its Union with the Empire. Before its Union with the Empire, it subsisted by it self purely as a Church above three hundred years, in a State of Persecution, from Christ unto *Constantine* the Great; and just so the *Jewish Church* for above four hundred years subsisted by it self in a State of Peregrination and Captivity from *Abraham* unto *Moses*, who brought them out of *Egypt*, and gave them the Law.

But Secondly, As there is ground for this distinction in the nature of the thing, so is it in effect made by the Apostle, *Gal. 3.17*. *This I say, that the Covenant that was before confirmed of God [with Abraham] in Christ, the Law which was four hundred and thirty years after cannot disannul, that it should make the Promise [to Abraham] of none Effect.* Here is a plain difference made between the Covenant or Promise which God made with *Abraham* and his Seed, when he separated him from the World unto himself, and that Political one, which he afterwards made with the *Jews*, when he gave them the Law: And this difference is also observed, *Rom. 4. 13*. *The Promise, that he should be the Heir of the World, was not given to Abraham, or to his Seed through the Law, but through the Righteousness of Faith: For*

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if they which are of the Law be Heirs, Faith is made void, and the Promise is of no effect.

From these words, which distinguish so plainly between the Covenant which God made with *Abraham*, or the Promise, which he made unto him, and the *Law*, it is evident that the beginning of the *Jewish Church* purely considered, as a Church, is to be dated from the Covenant which God made with *Abraham*, and therefore in the second place, the way to find out the nature of the *Abrahamical*, or pure *Jewish Church*, is to consider the nature of the Covenant, or Promise upon which it was founded; and if we examine the Scriptures, we shall find, that it was an *Evangelical Covenant*: For substance the same with that which is since made betwixt God and us through Christ. This will appear upon a Review of those Scriptures which teach us, *That Faith was the Condition of this Abrahamical Covenant; that it was made with * Abraham, * Fide autem as the Father of the Faithful, and in him with all Believers, stare justitiā, with his Spiritual, as well as Carnal Seed, proceeding from him & illic esse vitam prædictā by Spiritual, as well as Natural Generation; and that the Blessings or Promises of this Covenant belonged unto them upon the est apud Habebacuc. Justus same Account of their Faith. autem ex fide viver. Inde*

Abraham pater Gentium credidit. In Genes. credidit Abraham Deo, & deputatum est ei ad justitiam. Item Paulus ad Galatas. Abraham credidit Deo & deputatum est ei ad justitiam. Cognoscitis ergo qui ex fide sunt hi sunt filii Abrahæ, providens autem Scriptura quia ex fide, &c. Cyprian. advers. Judeos. Judeos à Deo recessisse. ——— successisse vero in eorum locum Christianos fide Dominum promerentes, & de omnibus Gentibus, ac toto orbe venientes. Cyprian. ad Quirin. Testim. L. 3.

To this purpose speaketh the Apostle in the Fourth Chapter of his Epistle to the *Romans*, from the 9th. to the 15th. Verse: Cometh then this Blessedness [of *Justification by Faith*] upon the Circumcision only, or upon the Uncircumcision also? For we say, that Faith was reckoned to *Abraham* for Righteousness; how was it then reckon'd? When he was in Circumcision, or in Uncircumcision? Not in Circumcision, but in Uncircumcision; and he received the Sign of Circumcision a Seal of (*the Promises made to*) the Righteousness of Faith, which he had being

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yet

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yet uncircumcised that [*so believing before Circumcision*] he might be the Father (*both*) of all them that believe, tho' they be not circumcised, that righteousness might be imputed unto them also (*as his Children*) and the Father of Circumcision to them, who are not of the Circumcision only, but (*who*) also walk in the Steps of that Faith of our Father *Abraham*, which he had, being yet uncircumcised; for the Promise that he should be the Heir of the World (*in his Posterity*) was not to *Abraham*, or his Seed, through (*the Righteousness of*) the Law; but through the Righteousness (*which cometh*) of Faith: For if they [*only*] which are of the Law be Heirs, (*his*) Faith (*so much celebrated*) is made void, and the Promise made (*to it*) of no effect. So *Gal. 3.* from the 5th to the 10th Verse: He therefore that minisreth unto you the (*extraordinary Gifts of the*) Spirit, and workerh Miracles among you; doth he it by the works of the Law, or by the Faith, which you have heard preached, even as (*it is written of*) * *Abraham*, (*he*) believed God, and it was imputed unto him for Righteousness; know ye therefore, that they which are (*the Children*) of Faith, the same are the Children of *Abraham*; and God in the Scripture foreseeing that he would justify the Heathen through Faith preached before the Gospel unto *Abraham*, saying, *In thee shall all Nations be blessed.* So then they which be (*the Children*) of Faith, are blessed with faithful *Abraham who is the Father of them that believe.* Afterwards in Verse 26. Now to *Abraham*, or his Seed, or Race were the Promises [*of God*] made: He, (*i. e.* God, or *Moses* his Pen-man) saith, *Not to Seeds, or Races*, as if there were divers of them; but to thy Seed, *i. e.* to one of thy Seed, which is Christ. And this I say, that the (*Abrahamical*) Covenant that was before confirmed by God in Christ, the Law, which was four hundred and thirty years after cannot disannul, that it should make the Promise (*made unto Abraham*) of none effect.

* Quoniam autem & in Abraham præfigurabatur fides nostra, & quoniam Patriarcha nostræ fidei, & velut propheta fuit, plenissimè Apostolus docuit in eâ Epistolâ, quæ est ad Galatas dicens, Qui ergo tribuit vobis Spiritum & operatur virtutes in vobis — Irenæus Lib. 4. cap. 38.

From all these Texts put together, it is plain, that the *Abrahamical* Covenant, upon which the *Jewish* Church, as such, was founded, was of a Spiritual, Evangelical Nature,

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ture, and perfectly verified and fulfilled in Jesus Christ, who was made of the Seed of *Abraham*, and in whom all the Families of the Earth are blessed, and whose Day *Abraham* himself saw, and rejoiced. It is farther evident from them, that this Covenant was made with *Abraham*, as the Father of Believers, and with his Posterity, not as proceeding from him by natural, but by spiritual Generation, as Heirs of his Faith, as is plain from *Rom. 4. 16.* Therefore (*the Promise*) is of Faith, that so also it might be by Grace; to the end the Promise might be sure to all the Seed (of *Abraham*) not to that only, which is of the Law; but to that also which is of the Faith of *Abraham*, who is the Father of us all, *both Jew and Gentile, that believe.* So Chap. 9. 6. &c. not as tho' the Word or Promise of God to them had taken none effect: For they are not all (*the*) *Israel* which are descended of *Israel*; neither because they are the Seed of *Abraham*, are they all Children (of God's Covenant) but ('tis said) in *Isaac* shall thy Seed be called; [*tho' Abraham had more Sons*] that is (*all*) they which are the Children of the Flesh, these are not the Children of God; but the Children of the Promise (only as *Isaac* was) are counted for the Seed.

Hence saith the Apostle in the name of the Christians, *Phil. 3. 3.* we are the Circumcision, which worship God in the Spirit, and have no Confidence in the Flesh, and it is one God which shall justify the Circumcision by Faith, and the Uncircumcision through Faith; and if ye be Christ's, then are ye *Abraham's* Seed, and Heirs, according to the Promise, *which God made unto Abraham.*

Furthermore, that this Covenant was Evangelical, and made with the Posterity of *Abraham*, not as his Natural, but as his Spiritual Off-spring, will appear in the third place from the initiatory Sacrament into it, which was *Circumcision*, or cutting off the Fore-skin of the Flesh; as it is written, *You shall Circumcise the Fore-skin of your Flesh, and it shall be a Sign of the Covenant betwixt me and you.* Hence the Covenant of which it was the Sign, is called by * *St. Stephen*, the Covenant of Circumcision; and Cir- * *Acts 7. 8.* cumcision on the other hand is called by *St. Paul*, the Seal of

of the Righteousness of Faith ; Faith, or Faithful Obedience being the Condition of that Covenant which God required of the Children of *Abraham*, and which they promised to perform. It also signified the Circumcision of the † Heart ; as *Moses* said unto the People of *Israel*, Circumcise the Fore-skin of your Hearts, Deut. 10. 16. and in Deut. 30. 6. The Lord thy God will Circumcise thine heart, and the hearts of thy Seed, that thou mayest love the Lord thy God with all thine Heart, and with all thy Soul, that thou mayest live.

And agreeable unto this Spiritual Signification of Circumcision, St. Paul saith Rom. 2. 28. He is not a Jew, which is one outwardly, neither is that Circumcision, which is outwardly in the Flesh, but he is a Jew, which is one inwardly ; and Circumcision is that of the Heart, in the Spirit, and not in the Letter, whose Praise is not of Men, but of God.

† Η' ὅ ἐστιν
τὸ περιτομῆς ---
πύπθ' ὡς τὸ
ἀλλήθινως περι-
τομῆς, ὡς πε-
ριτομήν σου
ἀπὸ τῆς πλα-
νίας, Justin.
Mart. Dial.
cum Tryph. p.
260. ὁ ταύ-
τῳ τῷ χ'τ'
Σόφρα παρε-
λάβομεν περιτομήν, ἀλλὰ πνευματικῶς, ὡς Ἐνώχ, καὶ οἱ ὁμοιοί, ἐφύλαξαν, ἡμεῖς, ὅτι διὰ
τοῦ βαπτίσματος αὐτῷ — ἐλάβομεν. ibid. p. 261.

As to the Persons who were capable of initiation into the Jewish Church by this Sacrament, we have a very plain account at the institution of it in Gen. Chap. 27. I will (saith God unto *Abraham*) establish my Covenant between Me, and thee, and thy Seed after thee for an Everlasting Covenant to be a God unto thee, and thy Seed after thee — Thou shalt keep my Covenant therefore thou and thy Seed after thee in their Generations ; this is [The Token of] my Covenant, which ye shall keep between Me and you, and thy Seed after thee, every Male among you shall be Circumcised. And ye shall Circumcise the flesh of your Fore-skin, and it shall be a Token of the Covenant betwixt Me and you, and he that is eight days old shall be Circumcised among you, every Male in your Generations, he that is born in the House, or bought with Money of any Stranger, which is not of thy Seed, he that is born in thy House, and he that is bought with thy Money must needs be Circumcised, and my Covenant shall be in your flesh for an everlasting Covenant.

From this account of Persons to be Circumcised, it is plain,

First,

First, That *Gentiles* who were born of * *Gentile* Parents * *Exod* 12-43, in *Abraham's* House, or bought with his Money, as *Servants* then were, and *Blacks* are now among us, were to be initiated into the Covenant by Circumcision, from whence it appears, that the Spiritual Race of *Abraham* were the Children of the Covenant, and that when God promised to be a God to him, and his Seed after him, he meant the Children of his Faith. Hence in all Ages of the *Jewish* Church, if any *Gentiles* embraced the *Jewish* Faith and Religion, they were admitted into it by Circumcision, and thereupon reckoned among the Posterity of *Abraham*, and the peculiar People of God, although they were not the Children of *Abraham* according to the Flesh. There were great numbers of *Gentiles* thus converted to the *Jewish* Faith and Religion, and grafted like wild Branches into the Olive-Tree, in all the Ages of the *Jewish* Church. Not to mention particular Persons, we read that many of the *Medes* and *Persians* became *Jews* in the time of *Ashuerus*, *Ezber* 8. 17. * Likewise, in the time of *David* and *Solomon*, * *Selden* de vast numbers of the neighbouring Countries embraced *Judaism*, and in the time of *Hircanus* the whole Nation of the *Idumeans* turned *Jews*, and lived in their own Country according to the *Jewish* Rites. This short account of the *Jewish* Proselytes may satisfy any Man, who is not perverted beyond cure, that the Church of the *Jews* was not founded upon, nor constituted by natural Generation, but by Spiritual Regeneration, as the Church Christian is, and that those, who were then related unto God, as Members of his Church were so, because they were the Spiritual Seed of *Abraham*, who then was and still is the Father of the Church, and Church Members, to whom he is related not in his Natural, but in his Religious Capacity, as he was a Believer, and the Father of all those that believe.

But Secondly, It is manifest from this Scriptural account of persons to be Circumcised, that Circumcision was an Ordinance of Latitude, comprehending Persons of all Ages, and that Children, and Minors not yet arrived at years of Discretion, who were incapacitated, as to some ends of Circumcision, were notwithstanding to be solemnly initi-

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ated by it, as well as grown Men, who were capable of all. God was pleased to call them his ; nay, they were his Property, as much as their Parents of whom they descended, he looked upon them as holy and separate, and as Candidates of the Covenant, and he thought them so well qualified for admission into it, that he would not have it put off beyond the eighth day.

He that is eight days old, or as it is in the Original, a Son of eight days, shall be circumcis'd among you. God was so far from excluding of them from Sacramental Initiation upon the account of *natural incapacity*, that he limited the time for the administration of it, beyond which he would not have it deferr'd. And accordingly the *Jews* ever did most religiously observe it, from the time of *Abraham* unto the time of *John the Baptist*, and *Christ*, who were both Circumcis'd the * eighth day. Nay when any *Gentile* turned *Jew*, they immediately Circumcis'd his Children if he desired it ; always understanding that Children were called and elected by God in their Parents. Thus saith God unto *Abraham*, *I will establish my Covenant between thee and me, and thy Seed after thee for an everlasting Covenant, to be a God unto thee, and thy Seed after thee.*

* *Luke* 1. 59.
2. 21.

The great Goodness of God made him thus separate the Children with their Parents from the rest of the World, and look upon them as part of his chosen peculiar People, by which they became relatively Holy, and of a religious Consideration, and differed from the Children of Unbelievers, as much as their Parents did from the Unbeliever themselves. Since therefore God was pleased to be so gracious as to choose the Children with their Parents, and look upon them as Holy upon their account, it is no wonder that he should oblige them to dedicate, and devote them betimes unto him, by solemn initiation into his Church. I say, he called and elected them in their Parents, and with them separated them unto himself from the World, and, agreeably to the nature of this Gracious Call, and separation, he made it a sufficient qualification for their actual admission into the Church, by the initiating

ting Ordinance, which the Children of Heathens were not capable of, because they were not so called, and chosen, and separated of God.

This was ground enough for their admission into the Church, and for God to look upon them, as Believers, though they could not make open Profession of their Faith, as *Abraham* did before he was Baptized, and it is certain, after the example of *Abraham*, all * adult Profelytes did. * Selden de Synedr. l. 2 c. 3. But though *Abraham* professed his Faith before he was Circumcised, *Isaac* the next Heir of the Promise was Circumcised before he professed, or could profess his Faith, because if he lived he was as sure to profess it by vertue of his Calling, and Election as any adult Profelyte was to continue in the Profession of his.

In the mean time the Faith and Consent of the Father, or, if the Child had none, of the Susceptor or God-father, 1 Maccab. 2. and of the Congregation under which he was Circumcised, 46. was believed of old by the *Jews* to be † imputed to the † Child, as his own Faith and Consent. They had very † Seld. de iure lib. 2. c. 2. de Synedr. l. 1 c. 3. good ground in the Scriptures for this Opinion, because the Infidelity and Disobedience of the Parents, in wilfully neglecting, or despising Circumcision, was imputed to the Children, who were esteemed and punished as Breakers of the Covenant, when they were not circumcised, as it is written, *Every uncircumcised Male, whose Flesh of his Foreskin is not circumcised, that Saul shall be cut off from his People; he hath broken my Covenant*; and therefore if the Act of Parents in neglecting to bring their Children to Circumcision was reputed theirs, much more their Act in bringing them to it might well be reputed as their Act and Deed. Thus in *Numb. 3. 28.* we find the keeping of the Sanctuary imputed to the Males of the *Cobathites* of a month old and upwards, because their Fathers actually kept it, and they were to be trained up unto it; and in *Deut. 29. 11, 12.* the little ones are expressly said to enter into Covenant with God, because the Men of *Israel* did so; and thus also our Blessed Lord, who took upon him the Seed of *Abraham*, although he healed * grown Persons for their own Faith; * Matth. 9. 29.

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† Mark 9. 23. yet he healed † Children upon the account of the Faith of
 Matth. 8. 13. their Parents; or others who besought him for them; as it
 John 4. 50. were imputing it to them for their own Faith.

Vid. Cassand.

de Baptismo In-

fant. p. 729.

Dr. Taylor of

Baptizing In-

fant, Great

Exemplar.

Part 1. Sect. 9.

Having now briefly discoursed of the Original, and Evangelical Nature of the Jewish Church, and the Initiatory Sacrament of it, and the persons that were initiated thereinto, I now proceed to make a few Observations upon the Alteration of it, from the *Mosaical* into the *Christian Occumny*; or from the Legal State of it under the Old Testament, into the Evangelical under the New.

For as it was the same for Substance under the Law that it was before it; so it still remains the same for Substance under the Gospel, that it was under the Law. The Foundation is the same, tho' the Superstructure and Fashion of the House be very different. For *Abraham* is still the Father of the Faithful; and we that believe under the Gospel, are as much his Seed, and Children in God's prime Intention, and the true meaning of the Words, as those that were Believers under the Law.

Hence it comes to pass, that the Church-Christian is called in the New Testament, the New and Supernal *Jerusalem*; to let us know, that Christianity is nothing but Spiritual *Judaism*, the same City new reformed, constituted upon a new Charter, blessed with more noble and ample Priviledges than formerly; and every way better built, and more August than it was. Thus in *Rev. 3. 12.* Unto him that overcometh (saith the Son of Man) I will write the Name of my God, and the Name of the City of my God, which is New Jerusalem, which is come down out of Heaven, from my God: that is, I will acknowledge him that holds out to the end for a person truly godly, and for a true Member of the pure Catholick Christian Church, which is the Spiritual *Jerusalem* descended from above. And so *Chap. 21. 2.* I saw the Holy City New Jerusalem coming down from God, down out of Heaven prepared as a Bride, adorned for her Husband, meaning *Jesus Christ*. So in *Gal. 4.* *Jerusalem* which is from above, or the Supernal *Jerusalem* is [a] free [City] which is the Mother of us all.

Hence

Hence also it comes to pass, that St. Peter in his first General Epistle, calls the Christians by those proper Titles and Appellations which God gave unto the *Jews*, as unto his peculiar People, viz. a chosen Generation, a Royal Priesthood, an Holy Nation, a peculiar People; which must needs imply, that the Christian Church is fundamentally, and radically the same with the ancient Church of the *Jews*. Accordingly St. Paul tho' he was the Doctor of the *Gentiles*, yet compared the calling of them to the engrafting of the wild Olive-Tree into the old Olive-Trees Stock. It some of the Branches (saith * he unto them) be broken off [*through Unbelief*] * Rom. 11. and thou being a wild Olive Branch, was grafted in amongst them, and with them partake of the Root and Fatness of the [*Ancient*] Olive-Tree, boast not against the Branches [*so cut off*] but if thou boast [*remember that*] thou bearest not the Root, but the Root thee; and afterwards, If thou wert cut off from the Olive-Tree, which is wild by Nature, and wert grafted contrary to [*thy wild*] Nature into a good Olive-Tree, how much more shall these [*unbelieving Jews*] which be the natural Branches, be re-grafted into their own Olive-Tree? From this Comparison it is plain, that the Jewish and Christian Church are the same in the Root and Stock: And from this radical Argument that is betwixt them, it proceeds, that St. John in his Symbolical way of Writing in the *Apocalyp*s, calls the Christians *Jews*: Behold I will make them of the Synagogue of Satan which say they are *Jews* but are not, Rev. 3. 9. 2. 9. Indeed, as *Judaism* was nothing but mystical Christianity; so Christianity is nothing but reformed *Judaism*, which made our Saviour, who was the Reformer of it, say unto the *Jews*, Think not that I am come to destroy the Law, and the Prophets; I am not come to destroy, but to perfect and fulfil. And unto his Disciples, who under him were to be Master-Builders of his House, he said, That a Scribe, or Doctor rightly instructed unto the Kingdom of God, was like a Man that is an Householder, who bringeth out of his Store-house things both new and old. Thereby shewing, as *Irenaeus* observes, that he must be a L. 4. c. 21. & very skilful Scribe in the Old Testament, that was fit to 43. make

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* Dr. Hammond of Infant-Baptism.

make a Workman of the new. The Old Testament and legal Oeconomy was to be his Magazine, and Storehouse, out of which he was to fetch many serviceable pieces for the new Building; and accordingly our Saviour, tho' in reforming the House of *Moses*, he was fain to pull it down, that it might be enlarged, yet both he that began the Reformation, and his Apostles, who finished it, like Men that were House-holders, used much of the Old Timber and Materials, and conformed it too, as much as they could, after the manner of the old. * They introduced as much of *Judaism* into the Christian Religion, as the nature of the Reformation would well bear, and adhered as much as they could to the old, both in the Matter and Form of the new Oeconomy; and laid by few *Jewish* Rites and Customs, but such as were fulfilled in Christ and Christianity, as the Antitype and Substance of them; or else such as were inconsistent with the Nature of the Church-Christian, as it was to be a manly, free, and universal Church.

† Ac primò
ita his in re-
bus compara-
tur, ut antity-
pus in typi
locum succe-
dat, eumque

adeo loco moveat, ut simul atque antitypus adsit, nullus deinceps typo locus, nullus usus reperiatur. *Outramus de Sacrificiis*, Lib. 2. c. 16. p. 204.

These were the two reasons for which Christ and his Apostles so much altered the Face of the Church from what it was under the *Mosaical Oeconomy*, First, because very many of the *Jewish* Rites and Ceremonies were † fulfilled in Christ and Christianity; and Secondly, because many of them were inconsistent with the nature of a manly, free and universal Church, such as Christ intended his should be.

First, Then, many of the Ecclesiastical rites, and usages of the *Jews* were laid aside, at the time of Reformation, because they were fulfilled in Christ, as the Antitype, and Substance of them, as is plain from the words of the Apostle, *Col. 2: 16*. Let no man judge you in Meat, or in Drink, or in respect of an *Holyday*, or of the *New Moons*, or of the Sabbath days, which are a Shadow of things that are to come to pass; but the Body is Christ: that is to say,

say, Let no Man impose upon you the Doctrine of *Mosaic Abstinence*, or condemn you for eating and drinking things prohibited by the *Jewish* Religion, or for not observing their Feasts, New Moons and Sabbaths, which are but Types of Christianity; and therefore ought to be laid aside. The like he doth shew in his Epistle to the *Hebrews*, concerning the Temple, Priesthood, Altar, Sacrifices, and the whole Temple-Service; as is plain from many Passages, whereof I shall recite some. The Priesthood being changed, there is made also of necessity a change in the Law, Chap. 7. 22. The Holy Ghost, this *signifying* thereby, that the way into the holiest of all, was not yet made manifest, while, as the first Tabernacle was yet standing, which was but a *Figure* for the time then present, in which were offered both Gifts and Sacrifices; that could not make him that did the Service perfect [*and cleansed*] as pertaining to the Conscience, which stood, or consisted only in a certain use of Meats and Drinks, and divers Washings, and other carnal Ordinances imposed on them, [*as Types*] until the time of Reformation [*by Christ*] Chap. 9. 8, 9, 10. So *vers.* 24. Christ [*with the Blood of his Sacrifice*] is not entered into the Holy Places made with Hands, which are the *Figures* of the true. And after all, Chap. 10. 1. the Law having only a Shadow of the good things to come, and not the Solidity of the things themselves, can never with those [*umbratical*] Sacrifices, which they offered year by year continually make the Comers thereunto perfect.

It would make a Book of it self, to recite all the Types and Shadows of the Old Testament, which are applied to Christ and Christianity by the Writers under the New. Besides what occurs in the Apostles Writings, there is much to the same purpose in the Epistle of St. *Barnabas*, which is very ancient; the Dialogue of *Iustin Martyr*, with *Trypho the Jew*; and the Fourth Book of *Irenæus*, who after insisting upon many typical things, and persons in the Old Testament, at last concludes in the 38th Chapter, *Nihil enim vacuum, nihil sine signo*; that almost every thing in it was typical, and had a mystical Reference to something under the New.

But

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But Secondly, as many of the Ecclesiastical Rites, and Usages of the *Jewish Church* were taken away, because they were fulfilled in Christ and Christianity, so many others were annulled, as being inconsistent with the nature of the Church-Christian, as it was to be a *manly, free, and universal Church*.

First, As it was to be a *manly Church* in opposition to the legal Pedagogy of the *Jews*, as St. Paul called it in saying, That the *Law was but a School-master to bring them unto Christ* [Gal. 3. 24] and that the *Jews* were under it as Children are under Tutors, and Governors, until the time appointed by the Father, the Fulness of Time, when God sent forth his Son, [Chap. 4. 1, 2, 3, 4.] - Hither we may refer abundance of those Precepts which concerned their Washings, and Purifications, or their Abstinence from menstruous Women, and unclean Creatures; which God imposed upon them in that State of Minority, chiefly to lecture unto them moral Purity and Temperance: For they had childish Understandings, and were, like Children, to be instructed by Symbols, and Symbolical Lessons, as is plain from the Precept about their Phylacteries, Numb. 15. 38. *Speak unto the Children of Israel, and bid them that they make Fringes in the Borders of their Garments throughout their Generations, and that they put upon the Fringes of their borders, a Ribband of Blue, and it shall be unto you for a Fringe, that you may look upon it, and remember all the Commandments of the Lord, and do them, and that ye seek not after your own Heart, and your own Eyes, after which ye use to go a Whoring.*

But Secondly, As many of their Rites and Ceremonies were annulled at the time of Reformation, because they were inconsistent with the manly nature of the Christian Religion, so others were annulled, because they were not consistent with the free nature of it, in opposition to the Servile nature of the Jewish Church, which is excellently set forth by the Apostle, Gal. 4. 22, &c. *Abraham had two Sons, the one by a Bond-maid, the other by a Free-woman, but he that was born of the Bond-maid was born according to the Flesh, but he that was born of the Free-woman,*

woman, was born [*by virtue of the*] Promise which God made unto Abraham: Which things are an Allegory, for these [*two Women*] are the two Covenants. The one the Covenant which was made on Mount Sinai, which gendred to Bondage, and this was *Agar*. For this *Agar* is [*the figure of*] Mount Sinai in *Arabia*, and answereth to *Jerusalem* which now is, and is [*still*] in Bondage with her Children. But [*Sarah is the figure of the Spiritual*] *Jerusalem*, which is [*come with Christ from*] above, which is the Mother of us all.

Now this Ecclesiastical Bondage, and Servitude of the *Jews*, consisted in the vast number of their Religious Rites and Observances, which if a Man consider in retail as to the Days, Weeks, Months, and Years, which they were bound to observe; the multitude of Sacrifices of all sorts, which they were bound to offer; the frequent Washings and Purifications they were bound to undergo; the strict distinction they were to make of clean from unclean Animals; the Rules and Ceremonies they were bound to observe at Births, Marriages, Burials, at Bed and Board, at Home and Abroad, in Sickness and in Health, nay, even in Plowing, Sowing, and Reaping, he shall find that they were left almost in nothing to their own Freedom and Discretion, but that the Observances, to which they were bound in almost all their Actions, took up half of their time.

Such a burdensome and grievous Oeconomy was that under which the *Jews* lived, but yet how severe and slavish soever it was, it was suitable to the slavish temper of that People, upon whom God imposed all these Carnal Ordinances for the hardness of their hearts, and propensity to Idolatry, as * *Justin Martyr* often observes in his Dialogue with the *Jew*.

They were apt to forget God, and therefore he loaded them with so many Divine Rites and Observations, that at all times and places, and in every action, they might be put in mind of him, and this Ceremonial Yoke was so heavy upon them, that it was little less than intolerable, according to St. *Peter*, who said, *Why tempt ye God to put a*

* Διὰ τὸ
ἐκληρονομήσει
ον αὐτοῦ, καὶ
ἐν χρεῶσι αἰσῶς
εἰ δαλοῦσιν αὐ-
τον.

Take upon the Neck of the Disciples, which neither we nor our Fathers were able to bear? This he said in the Council at Jerusalem, against the believing Pharisees, who taught, that it was needful to Circumcise the Gentile Christians, and to command them to keep the Mosaical Law, not yet rightly understanding, or believing, that it was one end of Christ's coming to set them free from the Mosaick Observances, as the Apostles then declared, and as St. Paul afterwards instructed the Galatians, who were led away into this error, saying, *Stand fast therefore in the Liberty, wherewith Christ hath made us free, and be not entangled again with the Yoke of Bondage.*

Hither therefore we are to refer the annulling not so much of any particular sort of Jewish Ceremonies as of the whole Mass of them, even the dissolution of the whole Ceremonial Law, of which the Jews were grown weary, and with which they had been for a long time heavy laden, when Christ called them to take his Yoke and Burden upon them, which was to be so easie, and light.

But then in the last place, as the obligatory force of all the Jewish Rites and Ceremonies were taken away, because they were inconsistent with the free nature of the Christian Church: So some more especially were annulled, as being inconsistent with the universality of it, as it was to be a Catholick Church.

Hither we may refer all those which were set up by God as * Mounds and Hedges to keep the Jews from mixing and conversing with their Idolatrous Neighbours, and their Idolatrous Neighbours from being too familiar and well acquainted with them. Such as these were those of not rounding the Corners of their Heads, and of not shaving of the Corners of their Beards, of not letting their Cattel gender with divers kinds, of not sowing their Fields with mingled Seed, nor their Vineyards with divers Seeds; of not Plowing with an Ox and an Ass together, and of not wearing a Garment of Linnen and Woolen. God enjoined them these, and other things in opposition to the neighbouring Idolatrous Nations, that there might be a mutual strangeness and hatred betwixt them, and that by these

* Maimonides
more Newch.
P. 3. c. 37.

and other Ceremonial Singularities, they might be distinguished from the rest of the World. But then Christ coming to break down the middle wall of Partition betwixt the *Jews* and *Gentiles*, and to abolish the Enmity of Ordinances that was betwixt them, that he might make Peace betwixt them, and reconcile them both into one Body in the Cross, it was requisite to this end, that he should abolish these, and all other distinguishing Characters betwixt them, which would have hindred the Progress of the Gospel, had it been clogg'd with *Jewish* Rites and Ceremonies, which were become so odious, and ridiculous to all the Gentile World.

In particular, For this reason he was obliged to change the Initiatory Sacrament, and the Seal of the Covenant of Grace, I mean *Circumcision*, by which the *Jews* (excepting a few * Nations) were distinguished from all the World.

* The ancient Egyptians, Ethiopians, Ismaelites, Chaldeans.

They were become † odious and ridiculous to all other People upon the account of it, and for this reason it would have been a mighty bar to the Progress of the Gospel, had the Gentiles been to be initiated thereby.

† Jura Verpe per Anchialum. Mart. Credat Judæus

Apelles. Horat. Ferro succiderit inguinis oram. Petron. Mox & præputia ponant. *Juven. 1 Cor. 7. 18. Is any Man called, being circumcised, let him not be uncircumcised. i. e. Let him not use means to attract the Præputium, which the Jews did often to avoid Shame, and Persecution in Gentile Countries.*

Furthermore, it alone was reckoned as a grievous burden by reason of the painful and bloody nature of it; and for that Reason also was laid aside, as being inconsistent with the free and easie nature of the Christian Religion; for if *Zipporah* was so much offended at *Moses*, and called him a bloody Husband upon the account of it, we may well presume how much the Gentiles would have been offended at the Apostles, and at their Doctrine, upon the account thereof.

No Religious Rite could be more ungrateful to Flesh and Blood, and therefore the Wisdom of our Lord is to be admired in changing of it into the easie and practicable Ceremony of Baptism; which was of more universal

* Diabolus significancy, and which * *Pagans* (as Paganism was nothing but Judaism corrupted by the Devil) practised, as ipſas quoque res Sacramen- well as *Jews*.
torum divino-
rum idolorum myſteriiſ æmulatur, *tingit* & ipſe quosdam, utique credentes, ac fideles ſuos
cæterum ſi Numæ ſuperſtitiones revolvamus — nonne manifeſte dia-
bolus moroſitatem illam Judaicæ legiſ imitatus eſt? Tertull. de præſcrip. hæret. c. 40. O
nimium facile! Qui triſtia crimina cædiſ tolli flumineâ poſſe putatiſ aquâ.

Hitherto I have given the Reaſons of altering the *Jewiſh* *Oeconomy*, and of reforming of it into the Chriſtian Church, but then my undertaking obliges me to prove what before I obſerved, that * Chriſt and his Apoſtles, who were the Reformers of it, did build with many of the old Materials, and conformed their new houſe, as much as they could, after the Platform of the old. This will appear from Baptiſm it ſelf, which was a Ceremony by which † Proſe- lytes both Men, Women, and Children were initiated into the *Jewiſh* Church. Though it were but a mere humane Inſtitution, or, as the diſſenting Parties uſually phrase it, a mere humane Invention; yet ſo much reſpect had our bleſſed Lord for the Ancient Orders and Cuſtoms of the *Jewiſh* Church, that being obliged to lay by Circumciſion for the reaſons above mentioned, he conſecrated this inſtead of it to be the Sacrament of initiation into his Church, and a Seal of the Righteouſneſs of Faith. So likewiſe the other Sacrament of the Lord's Supper was certainly of || *Jewiſh* Original, as hath been ſhewed by many Learned Men, and the Correſpondence of the Biſhops, Presbyters, and Deacons, to the High-Prieſt, Prieſts and Levites, doth ſhew that the Subordination of the Chriſtian Hierarchy is taken from the *Jewiſh* Church, as St. *Jerome* obſerves in his Epiſtle to *Euvagrius*. *Et ut ſciamus traditiones Apoſtolicas ſumptas de veteri Testamento, quod Aaron, & filii ejus, & Levitæ in Templo fuerunt, hoc ſibi Episcopî, & Presbyteri & diaconi vendicant in Eccleſia.* What the High-Prieſt, Prieſts, and Levites, were in the Temple, that

* Veriſſimum enim eſt, quod vir doctiſſimus *Hugo Broughtonius* ad Dani- elem notavit: Nullo à Chriſto inſtituto ritus novus, &c. Grotii opuſc. Tom. 3. p. 520. See Dr. Ham- mond in his diſcourſe of the Baptizing of Infants.
† Seld. de jure l. 2. c. 2. de Synedr. l. 1. c. 3. Lightfoot Horæ Hebraicæ, p. 42. Hammond on Matth. 3. v. 1. and of the Baptizing of Infants. Jacob Altingius diſſert. Philologica Septima de Proſelytiſ. || Mede 1 Book diſc. 51. b. 11. Chriſtian Sacrifice. Grot. Opuſc. Tom. 3. p. 510. Dr. Cudworth on the Lord's Supper. Thorn- dike of Religious Aſſembly. chap. 10. Dr. Taylor's great Exemplar. p. 1. diſc. of Baptiſm. Numb. 11.

the Bishops, Presbyters, and Deacons, are in the Church according to Apostolical Constitution taken from the Old Testament.

Hither also is to be referred that wonderful Correspondence betwixt the Priest-hood and Altar of the Jewish and Christian Church, as it is most excellently discoursed by the Learned, and Pious ^a Mr. Dodwell.

To all which, I may add many other Institutions, as that of ^b Excommunication, and of the ritual performance of Ordination, Confirmation, and Absolution of Penitents by Imposition of Hands, all which are of Jewish Original.

Likewise, the Observation of the antient Love-Fests before the Holy-Eucharist, which for their extream inconvenience, were taken away by the ^c Churches Authority; the use of Festivals and Fasts; the Institution of the Lord's day, which is nothing but the Sabbath translated. In a word, the manifold and almost entire Correspondence of the Church in her publick Assemblies, and Worship with the Synagogue, as it is set forth by Mr. Thorndike, in his Book of Religious Assemblies, even to the formal use of the Hebrew-word, ^d Amen.

^a In his Discourse concerning the one Altar, and the one Priest-hood, &c.

^b Dr. Taylor his great Exemplar Disc.

of Baptism.

Num. 11.

Lightfoot on

1 Cor. c. 5. v. 4.

^c Concil. Sext.

in Trull. c. 24.

^d 1 Cor. 14. 16

Rom. 11. 36.

Eph. 3. 21.

7. Just. Mart.

Phil. 4. 20. 2 Tim. 1. 17. Heb. 23. 27. 1 Pet. 4. 11. Rev. 1. 16. Rev. 1. 7. Just. Mart. Ap. 2. p. 97. Iren. l. 2. c. 10. Athan. Apol. ad const. Imper. p. 683.

Hitherto I have made a short Previous Discourse concerning many useful Particulars. As

First, Concerning the beginning, or Original of the Jewish Church.

Secondly, Concerning the Nature of it.

Thirdly, Concerning the initiatory Sacrament into it, and the Persons that were capable of Initiation.

And Lastly, Concerning the alteration of it from the Legal into the Evangelical Dispensation; wherein I have briefly shewed the true grounds of that blessed Reformation, and how tender Christ, and his Apostles were of Altering or rejecting, more than was necessary, or of receding more than was needful from the Jewish Church.

All

Of Infant-Baptism.

All these things I thought necessary to be discoursed [as *Præcognita*] to fit and prepare the Reader's mind to understand the State of the Controversie about Infant-Baptism, as it is proposed in these five Comprehensive Questions, 1. *Whether Infants are incapable of Baptism?* 2. *Whether they are excluded from Baptism by Christ?* 3. *Whether it is lawful to separate from a Church which appointeth Infants to be Baptized?* 4. *Whether it be the duty of Christian Parents to bring their Children unto Baptism?* 5. *Whether it is lawful to Communicate with believers, who were Baptized in their Infancy?*

The whole merit of the Controversie about Infant-Baptism, lies in these five Comprehensive Questions; and I shall presently proceed to the stating of them after I have shew'd, that Circumcision was a Sacrament of equal Significancy, Force, and Perfection with Baptism, and that Baptism succeeded in the room of it, not as the *Antitype* succeeded in the place of the *Type*, but as one positive Institution succeeds in the place of another, and this also is necessary to be foreknown by the Reader, because the *Anabaptists* endeavour to shift off the force of many good Arguments, which otherwise are not to be evaded, by saying that Circumcision under the Old Testament, was a *Type* of Baptism under the New.

Now to shew that Circumcision was not a *Type* but only the Fore-runner of Baptism, we must note, that strictly and properly speaking, there was the same difference betwixt the *Type* and the *Antitype*, as betwixt the Shadow, and the Substance, or betwixt a Man and his Picture in a Glass; * inasmuch, that what was really, literally, and properly in the *Antitype*, and of perfect Efficacy and Power, was generally, but Symbolically and representatively in the *Type*, and figurative of something, which did in a more noble, perfect, eminent, and efficacious manner belong to the *Antitype*, than it did to it.

* Deinde
(quod maxime advertendum) id inter
Antitypum &
Typum interest,
quod quæ
revera in An-

ntitypo vis in est, ea non nisi specie tenus, aut gradu longè exiliori in Typo extiterit. Enimvero quævis Typus nonnunquam rem aliquam cum Antitypo suo communem habuerit, ea tamen res multò minis in Typo, quàm in Antitypo semper valet — ita ut vis rei adumbrantis virtutis in adumbratæ reperiæ nil nisi Symbolica quædam Species, aut tam exilis gradus fuerit, ut pro umbrâ quâdam haberi possit. *Outramus de Sacrif.*
l. 2. c. 18.

Thus

Thus the blood of the Legal Sacrifices were but Shadows, and Representations of the Blood of Christ, and the purging and cleansing Virtue in their Blood, serving to the purifying of the Flesh, was also but a faint and umbratical resemblance of the more noble and efficacious cleansing Virtue of his Blood which purges the Conscience from dead works. So the Brazen Serpent was but a Shadow or Symbol of Christ upon the Cross, and the healing Virtue which belonged to it, was but a figure, or shadow of that more eminent, and powerfully healing Virtue, which was in Jesus Christ. But the case is not so betwixt Circumcision, and Baptism, because Circumcision hath no Symbolical likeness with Baptism, nor any thing belonging to it common with Baptism, which doth not as literally, properly, fully, and eminently belong unto it, as unto Baptism it self.

For First, Is Baptism a Sacrament of initiation into the Covenant of Grace under the Gospel? So was Circumcision before, and under the Law. Is Baptism now a Seal of the Righteousness of Faith? So was Circumcision then. Doth it properly, and effectually confirm and establish the Covenant betwixt God and us now? So did Circumcision then, as it is written, you shall Circumcise the Flesh of your Fore-skin, and it shall be a Token of the Covenant betwixt me and you. Baptism doth nothing under the Gospel, which Circumcision did not as properly, and effectually under the Law. This was then as absolute and real a Sacrament, as that now is. This did then as really initiate true Believers, as that now doth. It never was an Umbratical Sacrament, or shadow of another Sacrament, it never did Umbratically initiate Believers, or Umbratically, and in shew and Similitude only confirm the Covenant betwixt God, and the Seed of *Abraham*; and therefore could not be a Type of Baptism, no more than the Broad Seal of *England* 300 Years ago was a Type of this.

Accordingly it is never mentioned in the New Testament as a Type of Baptism, nor Baptism, as the Antitype of it; but on the contrary, the only Typical Adumbrations which are found of it, in the Gospel, are such things, which have some Symbolical likeness with

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with it, and were fitted upon that account to be Types thereof.

* Mare autem illud Sacramentum Baptismi fuisse declarat beatus Apostolus, Dicens, nolo enim vos ignorare. — The First, Is the Baptizing of the *Israelites* in the * Red-Sea, 1 Cor. 10. 2. Where the Red-Sea is a Type of the Water of Baptism, their passing through it, when they were delivered from *Pharaoh* and his Host, a Type of our passing through that, and of our deliverance thereby from the Devil, and his Angels; and their Captain and Deliverer *Moses*, a Type of our Saviour *Christ*.

Et addidit, dicens, hæc autem omnia figuræ nostræ sunt. *Cyprian. Ep. 69. Ed. Ox.*

† Item Petrus ipse quoque demonstrans, &c. *Cyprian. Ep. 74. ad Pompeium contra Epist. Stephani, & in Firmilian. Ep. contra eandem Epist. ad Cyprian. & in Ep. 69. Quod & Petrus ostendens unam Ecclesiam esse, &c.* The Second, Is the saving of *Noah* and his Family in the Ark, the like figure whereunto, saith the Apostle, even Baptism doth also save us, † 1 Pet. 3. 21. Here it is plain, that the Waters of the Flood were a shadow of the Waters of Baptism, the Ark a Type of the Church, and that the passing of the Ark through the Waters did prefigure our passing through the Waters of Baptism in the Ark of the Church.

Stephani, & in Firmilian. Ep. contra eandem Epist. ad Cyprian. & in Ep. 69. Quod & Petrus ostendens unam Ecclesiam esse, &c.

But as for Circumcision it hath nothing in it Symbolical of Baptism, nor was it an Umbratical, but a real Configuration of the Covenant of Grace, every way as real, and substantial an Ordinance; as Baptism now is, and therefore succeeded in the room of it, not as the Antitype did in the place of the Type, but as one absolute Ordinance or positive Institution doth in the place of another, according to the Apostle, who saith unto the *Colossians*.

In whom also ye are Circumcised, with the Circumcision made without hands, in putting off the Body of the Sins of the Flesh by the Circumcision of Christ, having been buried with him in Baptism, Col. 2. 11, 12.

But in the second place, if we consider the Original of Baptism, as a Jewish Institution, we shall find it very improbable, that Circumcision should be a Type of it, because

cause a Type properly speaking is a * Symbol of something future, or an Exemplar appointed under the Old Testament to prefigure something under the New.

* *Typus*, quatenus vox ista sensum habet Theologicum,

ita definiti posse videtur, ut sit futuri alicujus Symbolum quoddam, aut exemplum ita à Deo comparatum, ut ipsius plane instituto futurum illud præfiguret. Quod autem ita præfiguratur illud *Antitypus* dici solet. Outramus de Sacrificiis, l. 1. cap. 18.

But, Baptism was it self of *Jewish* Institution under the Old Testament; and by consequence could not be Typified, and prefigured by Circumcision, with which it was coexistent, and used with it for many years together in the *Jewish* Church.

The *Jewish* Church made it a Ceremony of initiating Profelytes unto the Law, and our Saviour liking the Institution, continued the use of it, and made it the only Ceremony of Initiating Profelytes unto the Gospel, superadding unto it the compleat Nature of an Initiatory Sacrament, or the full force of Circumcision as it was a Sign of the Covenant, and a Seal of the Righteousness of Faith.

These things being premised, let us proceed to the stating of the former Questions. And first of all,

Quest. I. *Whether Infants are incapable of Baptism?*

Which, considering what hath already been said concerning the Spiritual and Evangelical Nature of the Covenant, which God made with *Abraham*, and the initiation of young Children into it by God's especial appointment, cannot without rashness be affirmed. Nothing can reflect more dishonour upon the Wisdom of God, and the practice of the *Jewish* Church than to assert Infants to be incapable of the same privilege, which God, and the *Jewish* Church granted unto them. For God commanded them to be Circumcised, and the *Jewish* Church commanded them to be Baptized, as well adult Profelytes, and if they were then capable both of Circumcision, and Baptism, surely they are capable of Baptism now.

If they be not, from whence comes the difference? Not from the Nature of the Covenants, for the Covenant, which God made with *Abraham*, and his Seed, was, as I have shew'd, the same Covenant for substance, which he

D

hath

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hath since renew'd with us in Christ : Nor from the Signs and Seals of the Covenant ; for Circumcision was a Sign and Seal of the same Grace, or of the same Righteousness of Faith under the Old Testament, that Baptism is now under the New.

Wherefore, since the Covenants were for substance the same, both Spiritual and Evangelical Covenants, and the Grace of those Covenants the very same, and only the Rites and Ceremonies which were Signs of those Covenants, and Seals of that Grace being different; what hinders in the nature of the thing, but that Infants who were capable of the one, should not also be capable of the other? Is Baptism a more Spiritual Ordinance than Circumcision? That cannot be, because Circumcision is a Gospel-Ordinance; I mean, an Ordinance of the Gospel which God *promised before unto Abraham*, and, if the Spirituality of outward Ordinances are to be measured from the ends of their institution, then Circumcision was every way as Spiritual as Baptism, because it really signed the same Covenant, and sealed the same Grace, and was a Ceremony of Initiation to the same Spiritual Seed of *Abraham*, that Baptism now is.

Wherefore, if the relative nature of Circumcision, considered as a Sacrament, was the same under the Law, that Baptism is under the Gospel, it must needs follow, that Children under the Gospel, are as capable of this (supposing no new Command to exclude them), as under the Law, they were of that; if Infant Church-Membership, or the Initiation of Infants was then no absurdity, surely it can be none now: If God under the Old Testament vouchsafed it as a gracious Privilege unto Children to be incorporated with actual Believers, and with them to be made members of his Church; without a Prohibition to the contrary, they must needs be capable of the same Privilege still: Nay, if Infants were admitted into the Church, when the entrance into it was more grievous, and not without blood, how unreasonable is it to assert, that they are now incapable of admission into it, when the entrance into it is made more easie, and more agreeable

to the natural weakness of a young and tender Child? Certainly if the *Jewish* Infants were Circumcised with the most painful and bloody Circumcision made with hands, Christian Infants, without a Special Countermand from God, must be deemed capable of the Circumcision made without hands, I mean of Baptism, which is the Circumcision of Christ. What God hath Sanctified, and Adopted, and made a Member of his Church, let no Man presume to think it incapable of Sanctification, Adoption, and Church-Membership, but yet so rash and extravagant have the profess'd Adversaries of Infant-Baptism been, as to pronounce little Infants as incapable of Baptism, as the young ones of unreasonable Creatures, and that it is as vain to call upon God to send his Holy Spirit upon them, as to pray him to illuminate a Stone or a Tree.

Nay, upon this very Presumption, that Infants are incapable of Baptism, they assert Infant-Baptism to be a Scandalous abuse of the Ordinance of Baptism, a meer Nullity and insignificant performance, and scornfully call it *Baby-Baptism*, forgetting all this while that Circumcision of Infants was no scandalous abuse of the Ordinance of Circumcision, but a valid and significant Performance, and that in their Phrase there was *Baby-Circumcision*, and *Baby-Baptism* in the *Jewish* Church.

The reason why they conclude Infants incapable of Baptism, is taken from the consideration of their incapacity, as to some ends and uses of Baptism, which cannot be answered (say they) but by the Baptism of grown Persons, who are capable of understanding the Gospel, and of professing their Faith, and Repentance, and of submitting unto Baptism, and of having their Faith and Hope further strengthened in the use of it; but Infants being utterly incapable of understanding the Gospel, or of professing their Faith, and Repentance, and of submitting unto Baptism in which they are meerly passive, or of having their Faith strengthened in the use of it, they ought to be deemed incapable of Baptism, whose ends are so much frustrated, when it is applied unto them.

But this way of arguing, how plausible soever it may seem at first hearing, is weak and fallacious, and highly reflecting upon the Council, and Wisdom of God.

First, It is weak and fallacious, because it makes no distinction betwixt a *strict institution*, which is instituted by God for one, or a few ends, and precisely for Persons of one sort, and an *Institution of Latitude*, which is instituted by him for several ends, and for different sorts of Persons differently qualified for those several ends. Of the first sort, was the *Ordinance of Fringes* above-mentioned, which could only concern grown Persons, because they only were capable of answering the end, for which it was instituted, *viz. To look upon them and remember the Commandments of the Lord*, and of the latter sort is the Holy Ordinance of Marriage, which was appointed by God for several ends, and for Persons differently qualified, and capacitated for those several ends, in so much, that Persons, who are incapacitated as to some ends of Marriage, may yet honestly Marry, because they are capable of the rest. All the ends and uses, for which it was appointed can only be answered by the Marrying of Persons who are capacitated for procreation of *Children*, notwithstanding superannuated Persons, who are past that capacity, are not incapable Subjects of Marriage, nor is the Marriage of such invalid, or an abuse of the Holy Ordinance of Marriage, because they are capable of answering one end, for which Marriage was ordained.

This shewshow fallaciously the Anabaptists argue against Baptizing of Infants, because of their incapacity as to some ends and uses for which Baptism was ordained; they ought first to have proved, what they take for granted, that it was a *Divine Institution* of the first sort, which I call a *strict Institution*, and then their Argument had been good, but this they will never be able to prove, because Baptism succeeded in the room of Circumcision, which was a *Divine Institution* of the latter sort, and because our Saviour was Baptised, in whom there was a greater incapacity, as to the ends of Baptism, than possibly can be in *Infants*, even as he was in a greater incapacity as to answer-

answering the ends of Circumcision, than ordinary *Jewish Infants* were. *John* verily did Baptize with the Baptism of Repentance, and thereby sealed unto the People the Remission of their Sins, and therefore understanding very well that our Lord was not capable of this, and other ends of his Baptism, he forbade him, telling him, that he was fitter to be the Baptist, than to be Baptized of him; but yet as soon as our Lord gave him one general reason why he ought to be Baptized, *viz. Because it became him to fulfil all Righteousness*, he suffered him, which shews that Baptism is a Divine Institution of Latitude, and that in such an Institution the incapacity of a Person, as to some ends, doth not incapacitate him for it, when he is capable of the rest.

But Secondly, This way of arguing from the incapacity of *Infants*, as to some ends of Baptism is highly reflecting upon the Wisdom of God; who commanded young Babes to be Circumcised, although all the ends of Circumcision could not be answered, but by the Circumcision of adult Persons, who only were capable of understanding the nature of the Institution, and the nature of the Covenant, into which they were to enter, of professing their Faith and Repentance, and of submitting unto the bloody Sacrament, in which Children were merely Passive, and of having their Faith and Hope further strengthened upon sealing unto them the Remission of their Sins.

Wherefore, the full force of this Objection rises up against *Infant-Circumcision*, as well as *Infant-Baptism*, because Circumcision was instituted for the same ends, that Baptism now is, and accordingly when Men were initiated by Circumcision they were to profess their Faith, and Repentance, and shortly after at their Baptism solemnly to renounce Idolatry, and all idolatrous Manners and Worship, and their idolatrous Kindred and Relations; and yet upon the desire of such Proselytes, their Children were initiated both by Circumcision, and Baptism, though they were altogether incapable of understanding, or doing those things which their Fathers did.

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Of Infant-Baptism.

Wherefore, those Men who argue against *Infant-Baptism*, because it doth not answer all the ends of *Baptism*, reproach the Divine Wisdom, and the Wisdom of the *Jewish Church*, not considering, that Circumcision was, and Baptism is an Institution of *great Latitude* and compass, designed on purpose by God for Children, in whom there is a capacity for some, nay, for the * chief ends of Baptism, as well as for Men and Women, in whom there is a capacity for all.

* Rem Præcipuam in Baptismo non attendunt, hoc

est testificationem divinæ benevolentiæ in sædus & tutelam suam suscipientis & gratiam conferentis, &c. nam in Baptismo præcipua res est divina gratia, quæ consistit in remissione peccatorum, regeneratione, adoptione, hereditate Vitæ æternæ, cujus sane gratiæ Infantes & indigentes & capaces sunt. *Cassand. de Bapt. Infant.*

They are capable of all the ends of it, as it is instituted for a Sign from God towards us, to assure us of his Gracious favour, and to consign unto us the benefits of the Covenant of Grace. For their Child-hood doth not hinder, but that they may be made Members of the Church, as of a Family, Tribe, Colledge, or any other Society, nor doth it incapacitate them any more from being adopted the Children of God, than the Children of any other Person, nor of becoming Heirs of Eternal Life by virtue of that Adoption, than by vertue of any other civil Adoption, the Heirs to such a Temporal Estate. For Children are capable of all acts of Favour and Honour from God and Men, and of being instated in all the Privileges of any Society, though they cannot as yet perform the Duties of it, nor understand any thing thereof. Since therefore, Children are as capable, and stand as much in need of almost all the Benefits of the Covenant of Grace, and the Privileges of Church Membership as Men, is it not as fit that the Confirmatory Sign of those *Benefits* and *Privileges* should be applied unto them as well as unto these? Should a Prince Adopt a *Beggar's Child*, and incorporate him into the Royal Family, and settle a part of his Dominions upon him, and to solemnize and confirm all this, should cut off a bit of his Flesh, or command him to be washed with Water, who would count this an *insignificant Solemnity*, or say, that the *Child* was not capable

pable of the Sign, when he was capable of the chief Things signified thereby? Or to make a Comparifon, which hath a nearer fembance with *the Cafe of Infant-Baptifm*. Suppofe a Prince fhould fend for an attainted Traytor's Child, and in the Prefence of feveral Perfons affembled for that purpofe, fhould fay: *You know the Blood of this Child is attainted by his Fathers Treafon, by Law he hath forfeited all Right to his Anceftors Eftate, and Titles, and is quite undone, though he be not fenfible of his wretched Condition. My Bowels of Compaffion yern upon him, and here I reftore him to his Blood and Inheritance, to which henceforward he fhall have as much right, as if the Family had never been attainted. I juftifie him freely, and declare my felf reconciled unto him, and that no fpot or imputation may hereafter lay upon him, I here before you all wash him with pure water, to fignifie that he is cleaned from his Original Attaindure and Corruption of Blood, and that he is as fully reftored to his Birth-right, as if he had never been Attaint.*

Now fuppofe this were done for a poor attainted Infant, could any Man fay that the action was insignificant, and invalid, becaufe the Child knew nothing of it, or that he was incapable of the Sign, when he was capable of being washed from the Attaindure, and of being thereby reftored to his blood, and Birth-right, which was the chief thing fignified thereby?

These things fhould be well confidered by the Defpifers of *Infant-Baptifm*, againft whom I may urge for Precedents the Circumcifion, and Baptifm of the *Jewish Church*, both thefe, as I muft often obferve, were applied unto Infants as well as adult, and actual Believers under the Old Teftament, and accordingly, tho' *Abraham* believed, and folemnly profefled his Faith before he was Circumcifed, yet I hope they will not fay that God acted foolifhly, in commanding *Isaac, &c.* to be Circumcifed before he underftood the ends of Circumcifion, or could believe, much lefs make profeflion of his Belief. He was entered Sacramentally into Covenant with God before he was able to recontract, or underftand what the condition of the Covenant was, but yet I prefume they will not fay he was Circumcifed.

Of Infant-Baptism.

cumcised in vain, although he was under the very same incapacity as to the ends of Circumcision, that Infants are of Baptism now.

The best way, that I know, they have of evading the force of this Argument, is by saying, that Circumcision was more proper for Infants than Baptism, because it left a significant Mark, and Character in their Flesh, whereas Baptism is a transient Sign, and leaves no significant Impression behind it, whereby to instruct Men and Women what was done unto them in their Infancy. But this is a meer shift:

First, Because the Mark, and Character, which Circumcision left in the Flesh of the Child, was as insignificant to him during the time of his Non-age, as Baptism is to *Christian Infants*, neither afterwards could he tell, but by the instruction of others, what the meaning of that Character was, and for what ends it was imprinted in his Flesh. And therefore, according to their way of reasoning against *Infant-Baptism*, it ought to have been deferred till the full years of discretion, when the Circumcised Person might have understood the Spiritual Signification thereof.

Furthermore, in answer to this Objection, I must remind them, that the Mark and Character which Circumcision left behind it, was of no force, or signification, unless it did appear from the * Registers of the Tribes, that the Person circumcised was a Jew.

I say, the Character which Circumcision left behind it, was merely of it self of no force nor signification without the Registers, or written *Genealogies*, because without them neither the circumcised Person himself, nor the Church could know in many Circumstances whether he were a true Son of Abraham, or an Egyptian, Ismaelite, or Samaritan, who were all Circumcised as well as the Jews. If Baptism then be a Transient, Circumcision was an Equivocal Sign, and therefore these pretended circumstantial Differences signify nothing, nor make any substantial difference betwixt Circumcision and Baptism, as to the capacity of Infants unto both. They are capable of contracting a Spiritual Relation unto God by this, as formerly they were by that; they
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are capable of having their Spiritual attaindure removed; they are capable of receiving the Blessings of the Covenant, tho' they cannot perform the duties of it, and God may solemnly bind himself unto them, tho' they cannot as yet personally bind themselves unto him.

But Secondly, Allowing that Circumcision was more proper for Infants, than Baptism, yet this difference is wholly avoided by referring the Practice of Infant-Baptism not only unto Infant-Circumcision, but unto the Original Practice of Infant-Baptism in the Jewish Church; which understood very well, that it was but a transient rite, and left no Character upon the person, who was initiated thereby. Those therefore who take upon them to argue against Infant-Baptism from this or any other pretended reason, take upon them to censure, and condemn the Jewish Church, which for many Ages Baptized Infants, and Minor Profelytes into the Covenant, as well as actual Believers, and yet were never censured, or reprov'd for it by any Prophet, which we may presume they would have been, had Baptismal Initiation of Infants into the Covenant been so absurd, insignificant, and abusive a practice, as the Professors against Infant-Baptism vainly pretend it is.

Having now, I hope, sufficiently proved, that Infants are not incapable Subjects of Baptism. Let us proceed to state the next Question, which is this.

Quest. II. Whether Infants are excluded from Baptism by Christ?

Where, in the first place, I must observe, that the Question ought to be propos'd in these Terms, and not Whether Christ hath commanded Infants to be Baptized? For as a good * Author observes of the River Nile, that we ought not to ask the reason, Why Nile overfloweth many days about the Summer-solstice? But rather Why it doth not overflow all the Year long? So in the Controversie about Infant-Baptism, the enquiry ought not to be, whether Christ hath commanded Infants to be Baptized? But whether he hath excluded them from Baptism? Because, considering the practice of the Jewish Church as to Infant-Circumcision

* Herodot. lib. 2.

and Infant-Baptism too, it must needs be granted, that a Command from Christ, to initiate Profelytes out of all Nations into the Christian Religion, must without an exception to the contrary, be understood to comprehend Infants, as well as Men.

Dr. Stilling-
fleet's Vindica-
tion of the A.
6. p. 100.

As for Example, suppose our Saviour had not changed the Seal of the Covenant, but instead of *Baptizing*, had said unto the Apostles, *Go, and make all Nations my Disciples, Circumcising them in the Name of the Father, and of the Son, and of the Holy Ghost.* I appeal to any Impartial Man's judgment, whether the Apostles receiving such a Commission to Circumcise Profelytes of all Nations, would not have presumed without directions to the contrary, that it was Christ's Intention that the Infants of adult Profelytes should be Circumcised as well as Profelytes themselves, according to the Commandment of God under the Old Testament, and the Practice of the Jewish Church.

And if a command to Profelyte and Circumcise all Nations would, without an exception, have comprehended Infants, as well as Men, why should it be imagined that the command to Profelyte and Baptize all Nations should not likewise comprehend them, seeing that Infant-Baptism, as well as Infant-Circumcision had been the immemorial Practice of the Jewish Church.

This is so true, that supposing our Saviour had intended the gathering of Churches among the Gentiles according to the Old Testament, and the Custom of the Jewish Church, he need not have expressed his meaning in any other manner, than by saying unto the Apostles; *Go Profelyte all Nations, Circumcising and Baptising of them, &c.* Nay he could scarce have expressed his Intentions in a more emphatical or intelligible manner unto them, who being *Jews* must needs have the same Apprehensions as to the Subjects of Initiation, and Church-Membership under the Gospel, that they had under the Law. They had lived under a Dispensation, where Infants were initiated both by Circumcision and Baptism into the Church, and without they had been instructed to the contrary, they must naturally

naturally have understood their Commission of Baptizing to have extended unto Infants, as well as actual Believers; as if, for instance, God should now extraordinarily call twelve Men of any Christian Nation, where Infant-Baptism had been a constant and universal Practice, and bid them go, and *Profelyte the Indians, baptizing them, &c.* None of these Men could possibly imagine, that Infants were excepted out of their Commission; but common sense, on the contrary, would oblige them to understand it according to the usage of their own Church.

Besides, abstracting at present from the Controversie, Whether Christ did, or did not exclude Infants from Baptism? What reason can any Man give, why he who fetched so many of his Institutions from *Jewish* usages, should exclude them from it, and recede in this Point from the *Jewish* Church.

They are every way as capable of the visible Signs of Gods invisible favour, and of the Benefits of the *Abrahamic* Covenant under the New Testament, as they were under the Old, they are as fit Subjects of Baptism now, as they were of Circumcision and Baptism then, their initiation into both Churches seems to be equally rational, because, though the sign of the Covenant be altered, yet the Covenant still remains the same. In a word, there lay no Obligation upon our *Blessed Lord*, to lay aside the practice of Infant-Baptism, as being inconsistent either with the *Free*, or the *Manly*, or *Universal* nature of the *Christian Church*.

Thus much I have said to shew, why the Question betwixt us and the Dissenters upon the account of *Infant-Baptism* should be, *Whether Christ hath excluded Infants from Baptism?* And not *Whether he hath commanded Infants to be Baptized?* And certainly, the Premises being considered, there is far more reason to conclude, that Christ should have prohibited Infants from Baptism, if it had been his intention not to have them Baptized, than that he should have commanded them to be Baptized, if it had been his intention to continue the practice of Infant-Baptism. For he need not have commanded his Apostles to do that,

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which they would naturally have done of themselves without a Prohibition, and that he did not prohibit them to Baptize Infants, is now the thing to be proved, in shewing, that he did not exclude Infants from Baptism.

For if he excluded them from Baptism, he either excluded them from it directly by an express Prohibition not to Baptize them, or consequentially by so limiting, and determining the Subject of Baptism, as to make it unapplicable unto them.

That he never excluded them by any express Prohibition, the *Anabaptists* themselves do grant, because there is no such Prohibition to be found in the New Testament; but then they pretend, that it was Christ's intention that grown Persons should be the only Subjects of Baptism, because the Gospel requires, that Persons to be Baptized should first be Taught, Believe, and Repent.

First, The Gospel requires, that they should be Taught, as in *Matth. 28. 29. Go and teach all Nations, Baptizing them, &c.*

Secondly, That they should believe, as in *Mark 16. 15. Go ye into all the World, and Preach the Gospel to every Creature, saying, He that Believeth, and is Baptized shall be saved.*

Thirdly, Repentance, as in *Acts 2. 38. Repent, and be Baptized every one of you in the Name of Jesus.*

But now, say they, these three Qualifications before Baptism, can belong to none but grown Persons, to Men and Women, at years of discretion, and therefore none but such ought to be Baptized. And accordingly, we find that Baptism was practised upon these terms throughout the History of the *Acts*, and in *Heb. 6. 1, 2. Repentance and Faith* are mentioned as prerequisite qualifications to Baptism in these Words, *Not laying again the Foundation of Repentance from dead works, and of Faith towards God, of the Doctrine of Baptisms.*

These are the Arguments, by which the Adversaries of Infant-Baptism endeavour to prove, that Christ so limited the subject of Baptism, as to exclude Infants from it. But as they are grievously mistaken, because these, and

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the like Texts do of themselves no more prove, that grown persons are the only Subjects of Baptism, than the words of the Apostle, *1 Thes. 3. 16.* prove that grown Persons only are to eat. The Apostles words are these: *When we were with you, this we commanded you, that if any would not work, neither should he eat.* From whence in their Sophistical way it may be argued thus.

It belongs only to grown Persons to eat, because the Apostle requires, that Persons who eat, should first Work; but now this Apostolical qualification of working can belong to none but grown Persons, and therefore none but such ought to eat.

I have made use of this Parallel instance to show how inconclusive the former way of arguing against Infant-Baptism is in it self, and how impossible it is to prove from the Texts above-mentioned, or any other like them, that Baptism is restrained to grown Persons, because none but grown Persons can be Taught, Believe, and Repent. And I will further discover the weakness and fallacy of this Argument from a familiar Comparison, which any common Capacity may understand.

Suppose then there were a great Plague in any Country, and God should miraculously call eleven, or twelve Men, and Communicate unto them a certain Medicine against this Plague, and say unto them: *Go into such a Country, and call the People of it together, and teach them the Virtues of this Medicine, and assure them, that he that believeth, and taketh it from you, shall Live, but he that believeth not, shall Dye.*

Upon this Supposition I demand of these Dissenters, if the words of such a Commission would be sufficient for the Missioners that received it, or any others to conclude, that it was God's intention, that they should administer his revealed Medicine to none, but grown Persons, Because they only could be called together, and taught the Virtues of it, and believe or disbelieve them who brought it. No certainly, this way of arguing would not be admitted by any rational Man, because the Children would be as capable of the Medicine, as the Men, though they were ignorant of the benefits of it, and merely passive in the Administration thereof.

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Wherefore seeing Children, as I have shewed, are capable of the benefits of Baptism, and seeing the Apostles who received a Commission to go and Teach, and Baptize all Nations, Or, as it is in the words of St. *Mark*, to Preach the Gospel to every Creature, saying, *He that believeth and is Baptized shall be saved*. I say, seeing Children are capable of the benefits of Baptism, and the Apostles, who received this Commission, knew them to be capable of it, and to have had both Circumcision, and Baptism administred to them in the *Jewish Church*, how should they, or any others imagine from the tenure of such a Commission, which was given unto them, as Planters of Churches, but that it was Christ's intention that Children, as well as grown Persons were to be Baptized?

Should God in the days of *David*, or *Solomon*, have called eleven or twelve Prophets, and given them the same Commission, which [*Mutatis Mutandis*] Christ gave to his Apostles, bidding them go and Teach all Nations the Law, Circumcising, and Baptizing of them in the Name of the God of *Abraham*, and teaching them to do whatsoever he had commanded them, I say, should he have sent them out to Preach the Law to every Creature, saying, *He that believeth, and is Circumcised, and baptized, shall be saved, but he that believeth not shall be damned*, would a Commission so worded have been of it self a sufficient ground for them to think, that it was God's intention to restrain Circumcision and Baptism to adult Persons, contrary to the practice of the *Jewish Church*? Or, if in a short History of their Mission, and Undertaking, we should have read, that they Circumcised, and Baptized as many Profelytes, as gladly received their word, would this have been an Argument that they did not also Circumcise and Baptize the Infants of those believing Profelytes, according to the Laws, and Usages of their Mother-Church? No certainly, such a Commission to Profelyte Strangers to the *Jewish Religion*, could not in reason have been strained to prejudice the customary right of Infants to Circumcision, and Baptism, and therefore in parity of reason, neither could the Apostles so understand their

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Commission without other Notices, as to exclude Infants from Sacramental Initiation into the Church.

The plain truth is, their Commission was a direction how they should profelyte Strangers to Christianity, according to the nature of propagating a new Religion in strange Countries, as it is set forth by the Apostle, *Rom. 20. 14. How then shall they call on him, in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a Preacher? And how shall they Preach unless they be sent?* Accordingly they were sent out to Preach, or to Disciple Men, and Women by Preaching, and to Baptize as many of them, as should upon their Preaching Believe, and Repent. But though the Order of Nature required that they should proceed in this Method with grown Persons, as the *Jews* were wont to do with Profelytes to the Law, yet it did not hinder, that they who had been born, and bred *Jews*, should initiate the Infants of such Profelyted Persons, according to the usage of the *Jewish* Church. What need Christ have said more unto them, when he sent them out, than to bid them *Go, and teach all Nations, Baptizing them in the Name of the Father, &c.* Or, *Go and Preach the Gospel to every Creature, and tell them, that he that would believe the Gospel, and be Baptized, should be saved.* But then the respective sence of these words could only concern adult Persons, and their qualification for Baptism, but could in no reason be construed by them, to exclude Infants, but only unbelieving Men, and Women, whereof none were to be admitted into the Church by Baptism, before they were taught Christianity, and had confessed their Faith and Sins. Should God, as I said before, call twelve Men of any Church, where Infant-Baptism had been the constant and undoubted practice, and bid them go, and Preach the Gospel in the *Indies* to every creature, and to say, *He that believeth the Doctrine which we Preach, and is Baptized with the Baptism which we Administer, shall be Saved:* I appeal to any Dissenter upon the account of Infant-Baptism, whether he thinks that these Men, bred up to the practice of Infant-Baptism, could in probability so interpret this Commission,

mission, as to think, that it was God's intention, that they should exclude the Infants of believing Profelytes from Baptismal admission into the Church.

The Professors against Infant-Baptism; put the greatest stress upon these words of our Saviour: *He that believeth, and is baptiz'd, shall be Saved*: But if they would well consider the next words, they would find, that Infants are not at all concerned in them, because it follows, *but he that believeth not shall be Damned*. The same want of Faith which here excludes from Baptism, excludes also from Salvation; and therefore it cannot be understood of Infants, unless they will say with the * Original Anabaptists, that the same incapacity of believing which excludes them from Baptism, excludes them from Salvation too: Wherefore, it is plain, that the believing, and not believing in that Text, is only to be understood of such as are in capacity of hearing, and believing the Gospel; that is; of grown Persons, just as the words in *Job. 3. 26*: *He that believeth on the Son of God hath Everlasting Life, and he that believeth not shall not see Life, but the Wrath of God abideth on him*.

Thus far have I proceeded to shew, how inconclusively and absurdly the Anabaptists go about to prove, that Infants ought to be excluded from Baptism from the fore-mentioned Texts, which speak of the Order of Profelyting grown Persons, and their Qualifications for Baptism; and as little success have they with some others, which they bring to shew how unprofitable Baptism is for Infants, as that in *1 Pet. 3. 21*: Where the Apostle tells us, that external Baptism of putting away the filth of the Flesh, of which Infants are only capable, signifies nothing, but the answer of a good Conscience towards God; of which, say they, Infants are altogether incapable; to which the answer is very easy, that another Apostle tells us, that external Circumcision of which Infants were only capable, profited nothing without keeping the Law, which Infants could not keep, nay, that the outward Circumcision, of which Infants were only capable, was nothing, but that the inward Circumcision of the heart, and in the spirit was the true Circumcision, and yet Infants remaining

* The Petrobussians. vid. Cassandri præfat. ad Duc. Jul. Cli. & præfat. advers. Anabaptistas.

remaining *Infants* were utterly incapable of that; so that their way of arguing from this and such like Texts, proves nothing, because it proves too much, and stretches the words of the Apostles unto undue consequences, beyond their just Meaning, which was only to let both *Jews* and *Christians* know, that there was no resting in external Circumcision, or Baptism, but not that their *Infants* were unprofitably Circumcised, and Baptized.

So weak, and unconcluding are all the Arguments, by which the *Anabaptists* endeavour from Scripture, to prove, that Christ hath limited the Subject of Baptism unto grown Persons; put them all together they do not amount to any tolerable degree of probability, much less unto a presumption, especially if they be put in the ballance against the early and universal practice of the Catholick Church. Had not the Church been always in possession of this practice, or could any time be shewed on this side the Apostles, when it began. Nay, could it be proved, that any one Church in the World did not Baptize Infants, or that any considerable number of Men otherwise Orthodox, did decline the Baptizing of Men upon the same Principles, that these Men do now, then I should suspect that their Arguments are better than really they are, and that Infant-Baptism might possibly be a deviation from the rule of Christ. But since it is so universal, and ancient a practice, that no body knows when, or where it began, or how from not being it came to be the practice of the Church, since there was never any Church Antient or Modern, which did not practice it, it must argue a strange partiality to think, that it could be any thing less, than an Apostolical Practice, and Tradition, or the Original use of Baptism in its full Latitude under the Gospel, which it had under the Law. *Had the* **Ecceid verisimile est tot ac tantæ in unam fidem erraverint? Nullus inter multos eventus unus est. Exitus variasse debuerat error doctrinæ Ecclesiarum. Quod autem apud multos unum invenitur, non est erraticum, sed traditum. Tertull. de præscriptione Hæret. c. 28.*

† De Baptismo
contra Donat.
l. 4. c. 24.

* Cassand. ad-
vers. Anabapt.
p. 675.

but what is one and the same amongst them all, proceeds not from error but Tradition. Or, as St. † Augustine saith upon this Subject, That which the Universal Church doth hold, and was never instituted by Councils, but was always retained in the Church, we most rightly believe to have descended from nothing less than Apostolical Tradition.

* Menno, one of the most learned of the Anabaptists about the time of the Reformation, was so pressed with this way of arguing, that he acknowledged Infant-Baptism to be as old, as the time of the Apostles, but then he said, it proceeded from false-Apostles, and false-Teachers in the Apostles times. But if it came first from false Apostles, and false-Teachers, in the time of the Apostles, how came it to pass that we heard nothing of that Innovation in the Writings of the Apostles or of their Companions and Contemporaries, such as St. Clement, St. Ignatius, St. Polycarp, &c? How came St. John who survived unto the latter end of the first Century to pass it over in silence, or how came the Spirit in the Revelations, which by his Pen reproved so many abuses in the Churches, not to censure this? It is very strange, that none of the Pen-men of the Holy-Ghost, nor none of their Assistants, and Companions should animadvert upon so scandalous an abuse of the Holy-Ordinance of Baptism, which in a short time would fill the Church with sham Christians, and destroy the Essence thereof. In like manner, if it came in by false Teachers, in the next Age to the Apostles, how came it to pass that none of the famous Saints and Martyrs, who flourished then, opposed it as a dangerous Innovation, nor gave us any account thereof? They wrote against the Heresies of Simon, Menander, Saturnus, Cerinthus, Ebi- on, Valentinus, Basilides, Marcion, &c. but we find nothing in them against Infant-Baptism, though we are sure from * Irenæus, and † Tertullian, that it was practised in that Age.

* Omnes enim
venit [Chri-
stus] per se-
met ipsum sal-
vare, omnes, inquam, qui per eum renascuntur ad deum, infantes, & parvulos, & pue-
ros, & juvenes, & seniores. i. e. Christ came to save all by himself, all, I say, who by him

are

are born again to God, Infants, and little Ones, and Boys, and Young and Old. In the Ancient Writers Baptism is called Regeneration, and Baptized Persons are said to be Regenerate, or born again, according to the Scripture, which calls it, *Ἀλλοθεν παλιγγενεσίας*, the washing of Regeneration, *Tit. 3. 5.* Hence saith Just. Mart. Apol. 2. *Ἐπιστά ἀγνοῦσαι ὅτι ἡμῶν ἔνθα ὁ ὁδὸς ἔστι, καὶ τρέπον ἀναγεννήσεως, ὃν καὶ ἡμεῖς αὐτοὶ ἀναγεννήσμεθα, ἀναγεννῶμεθ.* So hath Phavorinus observed, *παλιγγενεσία τὸ ἀγνοῦν ἐκτίσιμα λέγεσθαι*, Holy Baptism is called Regeneration, and those who would see more proofs of it, may consult Suicerus in the words *Ἀναγέννησις* and *παλιγγενεσία*. Dr. Ham. on *Matth. 19. 28. John 3. 5.* Selden de jure l. 2. c. 4. But if after all this evidence any Anabaptist will say, that *renascuntur* in this place of *Irenæus*, doth not signify Baptized, or born again of Water, then it must signify Regenerated, or born again of the Spirit; and if Infants, and little Ones can be born again of the Spirit, then they are capable of being born again of Water, or of being Baptized, as *Vossius* argues *disq. de Baptismo*, p. 181.

† *De Baptismo*. Where what he speaks about deferring the Baptism of Infants, shews that it was the practice of the Christians in that Age, *Pro cuiusque persone conditione, ac dispositione, etiam ætate, cunctatio Baptismi utilior est, præcipuè tamen circa parvulos. Quid enim necesse est, si non tum necesse, sponsos periculo ingeri? — Quid festinat innocens atq. ad remissionem peccatorum?* But this Opinion of his, that it was more convenient to defer the Baptism of Infants, was his own singular opinion, as much as that was of deferring the Baptism of Virgins and Widows, till they were Married, which follows in the next words. *Non minore de causâ innupti procrastinandi, &c.* And he shews the same cause why he would have the Baptism of Children, and un-married Women deferred, for fear they should be tempted to renounce Christ after Baptism. *Siqui pondus intelligent Baptismi, magis timebunt consecutionem, quam dilationem: fides integra secuta est de salute.* But then how absolutely necessary he thought Baptism for Infants in case of extrem danger is evident from other Passages, as *Cap. 13. Quum vero præscribitur nomini sine Baptismo competere salutem, and Cap. 17. Sufficiat scilicet in necessitatibus utari, sicubi, aut loci, aut temporis, aut persone conditio compellit. Tunc enim constantia succurrentis excipitur, quoniam reus erit perditioni hominis, si superederet præstare, quod liberè potuit.* So likewise in his Book *de anima*, *Cap. 39.* Adeo nulla fermè Nativitas munda est Ethnicorum — Alioquin meminerat dominicæ definitionis, nisi quis nascatur ex aquâ & Spiritu, non ibit in regnum Dei, i. e. Non erit Sanctus. Ita omnis anima eousque in Adam censetur, donec in Christo recenseatur, tamdiu immunda, quamdiù recenseatur. —

Ignatius, Polycarp, Papias, who were all the * Scholars of * Aët. Mart. St. John, as likewise *Justin Martyr, Athenagoras, and He- Ignat. gesippus*, were all contemporary with *Irenæus* who was a the • Ep. Irenæi Disciple of *Polycarp*, (and who as he tells us in several pla- ad Florinum. ces of his Works, conversed with several Antient b Presby- advers. Hæref. ters, that had lived in the Apostles times, of whom he had 1. 3. cap. 31. 5. enquired after the Apostles practices) and yet this inquisi- c p. 33. tive Father says nothing against Infant-Baptism though we b Epist. ad Florinum. ad are sure from him and his contemporary *Tertullian*, that it vers. Hæref. was then of general practice in the Church. lib. 2. cap. 39.

Of Infant-Baptism.

What meant all these Men to let such a pestilent practice pass uncondemned, which in a short time, would leave none in the Church but *Mock Christians*, and so prevail against the Catholick Church, which our Lord promised the Gates of Hell should not prevail against? What, would not the Holy Ghost preserve so much as one Church among so many, from such a dangerous error, but suffer them all to embrace it without Opposition? * Would he suffer them all so soon to Apostatize, and to practise, and believe otherwise, than Christ had taught, and the Apostles preached No! It is impossible, that they should all consent in such a dangerous error, or that they should all peaceably, and tamely submit to it without opposition, or that such an alteration should be made without Observation no body can tell how, or when.

* Nunc omnes Ecclesie erraverint, deceptus sit & Apostolus de Testimonio reddendo Nullam respexerit Spiritus Sanctus, uti eam in veritatem deduceret, ad hoc missus à Christo, ad hoc postulatus de patre, ut esset doctor veritatis. Neglexerit Officium Dei villicus, Christi Vicarius, sinens Ecclesias aliter inrerim intelligere, aliter credere, quam ipse per Apostolos predicabat. Ecquid verisimile est tot ac tante in unam fidem erraverint? Tertul. de præscript. Hæreticorum. c. 28.

Wherefore these Dissenters are very unreasonable in charging the Church universal with *apostasie* from Christ upon the account of Infant-Baptism, and in striving to throw her out of the possession of such an ancient, and general practice merely by such indirect and consequential Arguments from the Scriptures, as the *Ancient Fathers* never drew from them, nor we can admit against their general practice and *consent*. Certainly those places of the

* Neque verò ignota fuerunt Ecclesie, & priscis Ecclesie patribus Evangelicæ & Apostolicæ Scripturæ loca in quibus poenitentia, & fides unà cum Baptismo requiri videntur. Sciebant enim probe hæc ad adultos ——— Cassand. Præfat. advers. Anabapt.

* New Testament; which require a *Profession* of Faith, and *Repentance*, in *grown Persons* before Baptism, were understood by the *Ancient Fathers*, they undoubtedly had well read and considered the History of Baptism in the Acts of the Apostles, but yet they never drew this absurd *Consequence* from them, that because *Faith* and *Repentance* were to go before Baptism, which is an *Institution* of Latitudo, in *Adult Persons*, that therefore Baptism was not to

go before Faith, and Repentance in Children and Minors, as both Circumcision, and Baptism in the like Case were wont to go before them in the *Jewish Church*. They knew the difference betwixt the admission of actual and potential Believers, and also knew it was a very great inconsequence to argue from the Qualifications, which the Gospel requires in those, to the Exclusion of these. I freely acknowledge to them, that no Arguments are equal to the Scriptures, when the *Interpretations* of them are not doubtful, yet when they are so, I appeal to any sober Dissenter of this, or any other Perswasion, whether the harmonious practice of the Ancient Churches, and the undivided consent of Apostolical Fathers be not the most sure and authenticall Interpreters, that can be betwixt Men, and Men. They thought Infant-Baptism lawful, and valid, and no abuse of the Ordinance of Baptism, and let any modest and moderate Man judge, whether so many Famous * Saints and Martyrs, so near the Apostles times, should fall into such a Delusion, as to conspire in the practice of Mock-Baptism, and of making so many Millions of Mock-Christians, and Mock-Churches, or that a little Sect, which must have separated from all the Ancient, as well as Modern Churches, that were ever yet discovered, should be in a great, and grievous Error themselves.

See Dr. Taylor
of Baptizing
Infants, great
Exemplar,
Sect. 9. part 2.

* Hanc desipere prae-
terita sacula, ut
tor millibus
parvulorum
per mille, &
eo amplius in-
nos idolatriam
Baptisma tri-

buerent & à Christi temporibus usque ad vos, non veros ei Christianos, sed Paganisticos crearent? Siccine cæcatus est orbis terrarum, tantaque huc usque caligine involuta, ut ad aperiendos oculos suos, & ad tam diuturnam noctem illustrandam possit tot Patres, Martyres, Pontifices, & universalem Ecclesiarum Principes vos tamdiu expectare? Petrus Abbas Chintacensis, apud Cassandr.

Let them begin with the first Testimonies about the practice of Infant-Baptism, viz. at the latter end of the second, and beginning of the third Century, and take the pains to consult the successive Writers of the Church. St. Irenæus, as I have observed, was the Disciple of St. Polycarp, who was the Disciple of St. John, and Tertullian was contemporary with the last days of St. Irenæus, and the next Writer in whom we find Infant-Baptism mentioned

^a In *Ep. ad Rom. l. 5.* pro hoc & Ecclesia ab Apostolis traditionem suscepit etiam parvulis Baptismum dare, quia essent in omnibus genuinæ sordes peccati, quæ per aquam, & Spiritum ablui deberent. In *Lucam Homil. 14.* Parvuli baptizantur in remissionem peccatorum — & in lib. *Homil. 8.* quia per Baptismi Sacramentum natiuitatis sordes deponuntur, propterea baptizantur & parvuli.

^b Quantum autem ad causam Infantum pertinet, quas dixisti intra secundum, vel tertium diem, quo nati sunt, constitutos, Baptizari non oportere, & considerandam esse legem Circumcisionis antiquæ, ut infra octavum diem eum, qui natus est, Baptizandum, & Sanctificandum non putares, longe aliud in Concilio nostro omnibus visum est. *Ep. 58. p. 95. Ed. Rigalt.*

^c *Orat. 40. in Sanct. Baptisma. Νήμως ἐστὶν αὐτὸ —*

^c *Hast thou a Child? Let not Sin get the advantage, but let him be sanctified from his Infancy, and consecrated by the Spirit from his tender Years. But it may be thou art afraid to have him consigned, because of the weakness of his Nature, what a silly Mother art thou, and how weak in Faith? Anna promised Samuel to God before he was born, and not fearing any thing of Humane Weakness, but trusting in God, Consecrated the Child to the Priest-hood, almost as soon as he saw the Light. Thou wilt have*

oned as an ^a Apostolical, and Universal Practice, I mean Origen, flourished within fifteen years after Tertullian's Death. St. Cyprian was Contemporary with the latter days of Origen, and his Epistle to Fidus the Presbyter is such an account of Infant-Baptism, that it alone is enough to Convince any Soul, where Prejudice doth not reign, that it always was the practice of the Church. *Fidus* had written unto him to let him know, that he thought it was not lawful to Baptize Children before the Eighth Day, according to the Law of Circumcision, to which he returned this Answer. ^b That he, and the Council (which consisted of 66 Bishops) were of another Opinion, having determined, that as God under the Gospel was no acceptor of Persons: So he was no acceptor of Ages, but that Infants might be Baptized as soon as they were born, to wash away their Original Sin. The African Church was one of the most flourishing, strict, and pious of the Primitive Churches, and this resolution of the Council (which as St. Augustin observed an 100 Years after, was not novum decretum) supposeth that Infant-

Baptism had been the Original, and immemorial practice of that Church. This Council sat about the middle of the third Century, 150 Years or thereabouts after the Death of the last surviving Apostle; and about the middle of the fourth Century we find Gregory Nazianzen speaking thus.

have no need of Superstitious Charms, and Amulets for him, in which the Devil steals to himself from silly Souls, the Honour which is due to God, but call upon him the name of the Holy Trinity, which is the most safe, and excellent of Charms. And afterwards, ^a so for the Baptism of those, who desire Baptism, but what shall we say of Infants, who are sensible neither of the gain, nor loss of it, shall we Baptize them? Most certainly, if they be in danger, for it is better, that they be Sanctified without the Sense of it, than that they dye uninitiated and unconsigned; and my reason is taken from Circumcision, which was administered on the Eighth Day unto Infants, that had no Reason, to which I may add, the saving of the First-Born in Goshen, by the sign of the Blood on the Lintel of the Door, and the two Side-Posts.

The Brevity, which I design in this Treatise, will not permit me to recite many more Authorities, which are very ^b numerous out of Chrysostom, Ambrose, Jerom, Augustin, &c. But I shall rather superadd some Considerations, which confirm this Ancient Tradition of Infant-Baptism, and are sufficient to induce any considerate and impartial Man to believe, that so Ancient, and universal a Practice was as old, as the Planting of Churches by the Apostles, and originally derives its Authority from them.

For first, if Infant-Baptism was not the Practice of the Apostles, but an Innovation, it is very hard to imagine, that God should suffer his Church to fall into such a dangerous Practice, which would in time Un-Church it, while Miracles were yet Extant in the Church. The same Holy Spirit, that was the guide of the Apostles, into all Truth, was the Author of Miracles too, but the first four Witnesses, which I have produced for Infant-Baptism, to wit, Irenæus, Tertullian, Origen, and Cyprian, do all likewise assure us, that Miracles were then not extraordinary in the Church.

^c Irenæus tells us, that the true Disciples of Christ did then dispossess Devils, and had the Gift of Tongues, and of Præscience, and Prædiction, and of healing the Sick, and that the whole Congregation meeting together did by

Fastings

^a Εἰς ταῦτα,
ἐν οἷς καὶ τῶν
ἐκ τῆς οὐρανόθεν
τοῦ βαπτισμοῦ.

^b Vid. testim.
Veter. Script.
de Baptism.
apud Cassand.
& Gerhard.
Joh. Voss. diss.
14. de Baptis-
mo.

^c Adversus hæ-
reses, l. 2. cap.
56, 57. & Eu-
seb. Hist. Ec-
cles. l. 5. cap. 7.

Fasting and Prayer, often raise the Dead, and that many so raised were then alive in the Church. Nay, he tells us, that the number of Spiritual Gifts were innumerable, which the Church all the World over then received from Christ, and I truly confess it cannot enter into my heart to believe, that God should suffer the Church to Embrace such a pernicious Error (as Infant-Baptism was, if it was not of Apostolical Tradition) and fill the Christian World with Mock-Christians, while he bore them Witness with Signs and Wonders, and divers Miracles, and Gifts of the Holy Ghost.

^a *Er ad Scapulam*, c. 2.

Tertullian in his ^a *Apologetic* tells us, that the Christians had then power to make the Gods of the Heathen confess themselves to be Devils. Nay, he Challenges the Heathens to bring any one of those, that were acted, and inspired with any one of their Gods, and Goddeses, whom they worshipped, and if that *Dæmon* God, or Goddes, not daring to tell a Lye before any Christian, should not confess it self to be a Devil, then they should shed the Blood of that Christian upon the Place.

^b *Cambridge Edition*, p. 34.
^c p. 334. See also p. 62, 80, 124, 127, 376.

Origen in his Answer to *Celsus*, frequently appeals to the Miracles, which the Christians wrought in his Days, particularly in the first ^b Book, he saith, that they exorcised *Dæmons*, healed the Sick, and foresaw Future Events. And in the ^c seventh Book, he proves, that Christians did not their Miracles by any curious Magical Arts, because Idiots, or illiterate Men among them did by nothing but by Prayers, and Adjurations in the Name of Jesus, banish Devils from the Bodies and Souls of Men.

^d *In Epist. ad Donatum*; vid. *Epist. ad Magnum & ad Demetrianum*, p. 202. Ed. *Rigalt.*

^d *St. Cyprian* tells us, that the Christians in his days had power to hinder the Operation of deadly Poisons, to restore Mad-men to their Senses, to force Devils to confess themselves to be so, and with invisible strokes and Torments to make them cry, and howl, and forsake the Bodies, which they possessed. These are the first four Witnesses, which I have produced for the Practice of Infant-Baptism, and let any man judge, whether the Church could yet run into a Church-destroying Practice within such an Holy, and Miraculous Period, as this.

But

But secondly, If Infant-Baptism was not an Apostolical Tradition, or were derivable from any thing less than Apostolical Practice, how came the ^a *Pelagians* not to reject it for an *Innovation*, seeing the Orthodox used it, as an Argument against them, that Infants were guilty of *Original Sin*. It had been easie for them, had there been any ground for it, to say that it was an Innovation crept into Practice since the time of the Apostles, or that it was brought up by False-Apostles, and False-Teachers in the Apostles Times, but then they were so far from doing this, which they would have been glad to do upon any colourable Pretence, that they practiced it themselves, and owned it for an Apostolical Tradition, and as necessary for *Childrens obtaining the Kingdom of Heaven*, tho they denied that they were Baptized for the Remission of Original Sin.

But thirdly, If Infant-Baptism were not in Practice, from the first Plantation of Christian Churches, or were derivable from any other Cause than Apostolical Tradition, let the Opposers of it tell us any other probable way how it came to be the uniform practice of all Churches, not only of such as were Colonies of the same Mother-Church, or had Correspondence with one another by their Bishops, and Presbyters, but of such as were Original Plantations, and betwixt which there was likely none, or but very little Communication, by reason of the vast distance, and want of intercourse betwixt the Countries where ^b they lived. Among these, of the latter sort are the *Abassin-Church*, in the further *Ethiopia*, and the ^c *Indian Church* in *Coulam*, and *Crangonor*, and about *Maliapur*, Planted by *St. Thomas*, both which practice Infant-Baptism, tho in all probability they never had it one from the other, or both from any third Church. It is very incredible, that God should suffer all Churches in all the Parts of the World to fall into one and the same Practice, which certainly is a Church-destroying Practice, if the Apostles and their Assistants did not Baptize Infants, but only grown Persons.

^a Vid. Vossii
hist. Pelag. l. 2.
pars. 2 Thef. 4.
Gr 13. disp. de
Bapt. Thef. 18.
Gr disp. 14.
Thef. 4. Cassand.
prefat. ad Duc.
Jul. p. 670. Gr
Testim. veteru
de Bapt. par-
vulorum, p. 687.

^b Brerewoods
Enquiries, c. 23
Cassand. expo-
sit. de aucto-
Consult. Bapt.
Infant. p. 692.
^c Ofor. l. 3. de
rebus gest. Em-
an. cit. à Vossio
in disp. 14. de
Baptismo Brere-
woods Enqui-
ries, c. 20.

Of Infant-Baptism.

One may easily imagine, that God might suffer all Churches to fall into such an harmless Practise as that of Infant-Communion, or that the Fathers of the Church might comply with the Religious fondness of the People, in bringing their Children to the Sacrament, as we do with bringing them to *Prayers*, but that God should let them all (not preserving any one for a Monument of Apostolical Purity) fall into a Practise, which destroys the *Being* of the Church, is at least a thousand times more Incredible, than that the Apostles, without a Prohibition from Christ to the contrary, (and no such Prohibition is Extant in the New Testament) should Baptize Infants according to the Practise of the *Jewish* Church.

But in the fourth Place, what Account can rationally be given, why the *Jewish* Christians, who were offended at the neglect of Circumcision, should not have been much more offended, if the Apostles had refused to *initiate* Children under the New Testament, which had always been initiated under the Old. Is it reasonable to believe, that those, who complained so much merely because the Apostles Taught the *Jews*, which lived among the *Gentiles*, that they should not Circumcise their Children, would not have complained much more if they had not Baptized them, but quite excluded them, like the Infants of *Un*believers from Admission into the Church. It must in all probability have galled them very much to see their Children Treated like the Children of meer Strangers, and to have had no visible difference put between the Infants of those that Embraced, and those that resisted the Faith. For they always looked upon *Pagan* Children, as Common, and Unclean, but upon their own, as *Separate*, and *Holy*; and St. Paul makes the same distinction between them, 1 Cor. 7. 14. But had the Apostles taught, that the Children of those, who were in Covenant with God, had no more right unto Baptismal Initiation, than the Children of *Idolaters*, who were out of the Covenant, they had Taught a Doctrine, which certainly would have offended them more, than all they Preached against Circumcision, and keeping the Ceremonial Law. Wherefore, since we

never

never read among their many Complaints upon the alteration of the *Jews* Customs, that they complained of their Childrens not being initiated by Baptism, it is a greater presumption that the Apostles, and their Assistants Baptized their Children, then the want of an Express Example of Infant-Baptism in the New Testament, is that they Baptized them not.

Having now shewed, first, that Infants are not incapable of Baptism.

Secondly, That they are not excluded from it by *Christ*; but that on the contrary, we have very convincing Reasons to presume, that the Baptism of *Infants*, as well as of grown Persons, was intended by him. Let us now proceed to make a fair and impartial enquiry upon the Third Question.

Quest. III. *Whether it is lawful to separate from a Church, which appointeth Infants to be Baptized?*

And this, considering what I have said upon the former Questions, must be determined in the Negative, *Whether we consider Infant-Baptism only as a thing lawful, and allowable, or, as a Thing highly requisite, or necessary to be done.*

I know very well, that my Adversaries, in this Controversie, will be apt to deny this distinction betwixt *Lawful* and *Necessary*; as acknowledging nothing in Religious matters to be lawful, but what is necessary, according to that common Principle imbibed by all sorts of *Dissenters*, That *nothing is to be appointed in Religious matters, but what is commanded by some Precept, or directed unto by some special Example in the Word of God.*

Hence they ordinarily say, Can you shew us any Precept or Example for Baptizing Infants in the New Testament, if you can, we will grant, that the appointment of it is lawful, but if you cannot, we disallow it as unlawful, nay, as an *Usurpation*, and will never be of a Church, which so *Usurpeth* it over the *Consciences* of Men.

This way of Arguing is plausible to the Vulgar, and would be very good, were there such a Principle in the Scripture, as this, from whence they Argue, *viz.* That *nothing is to be appointed in Religious matters, but what is war-*

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ranted by Precept, or Example in the Word of God. Wherefore, as the Men with whom I have to deal in this Controversie, are generally Persons of good natural *Understandings* :

So in the First place, I beg them to consider, that there is no such Rule in the Scripture, as this, and therefore those, who teach it for a Scripture-rule, or Precept, do themselves impose upon Mens *Consciences*, as bad as *Papists*, and, likethem and the *Pharisees* of old, teach the Traditions of Men for Doctrines of God. On the contrary, the Gospel tells us, that *Sin is the Transgression of a Law*, and that *where there is no Law there is no Transgression*; and according to this plain, and intelligible Rule, though the Baptizing of *Infants* were not commanded in the Scriptures, yet the Church would have Power and Authority to appoint it, upon supposition that it is not forbid.

Secondly, I desire them to consider the absurdity of this pretended Scripture-rule, in that it takes away the distinction betwixt *barely lawful*, or allowable, and necessary, and leaves no Negative mean betwixt *necessary* and *sinful*, but makes things forbidden, and things not commanded to be the very same.

Thirdly, I desire them to consider, what a slavish Principle this is, and how *inconsistent* it is with the free, and manly nature of the *Christian Religion*, under which we should be in a far more servile, and Childish condition, then the *Jews* were under the Law, which as it is evident from the Feast of Purim, and *from the Institution of Baptism among the Jews*, allowed private Persons to practise, and the Church to appoint things of a Religious nature, which God had not commanded to be done.

Lastly, I entreat them to consider, how utterly impracticable this pretended Principle is, as might be proved from the contrary Practice of all those, who advance it against Ecclesiastical Authority, and particularly from their own Practice, in Baptizing grown Persons, who were bred up from *Infants* in the *Christian Religion*, and in admitting Women to the *Lords-Supper*, who were not admitted to the *Passover*, nor *Paschal-cup of Blessing*, without
any

any Precept, or President for so doing in the Word of God.

This little well considered, is enough to obviate all Objections against my first Assertion, viz. *That it is not lawful to separate from a Church which appointeth Infants to be Baptized, upon supposition, that Infant-Baptism is barely lawful, and allowable; but if any man desire further satisfaction, as to this point, he may have it abundantly in the case of indifferent things, to which I refer him, it being more my business to shew here that Infant-Baptism is at least, a lawful, and allowable thing.*

To prove this, I need but desire the Reader to reflect upon the State of the two first Questions: For if Infants be as capable of Baptism under the Gospel, as they were of Circumcision under the Law, and if Christ have not excluded them from it neither directly, nor consequentially: Otherwise, if Baptism be an Institution of as great Latitude in its self, as Circumcision its Fore-runner was, and Christ hath not determined the administration of it to one Age, more than one Sex: Once more, if Children may be taken into the Covenant of Grace, under the Gospel, as well as under the Law, and Christ never said, nor did any thing which can in reason be interpreted to forbid them to be taken in: In a word, If they are capable of all the Ends of Baptism now, that they were of Circumcision then, and of having the Priviledges of Church-Membership, and the Blessings of the Covenant consigned unto them, and Christ neither by himself, nor by his Apostles did forbid the Church to satisfy and fulfil this their capacity: Or last of all, If Christ hath only appointed Baptism instead of Circumcision, but said nothing to determine the Subject of it, then it must needs follow, that *Infant-Baptism* must at least be lawful, and allowable, because it is an indifferent, and not a forbidden, or sinful thing. But upon this supposition, that it were left undetermined, and indifferent by Christ, it might like other indifferent things be lawfully appointed by any Church, from which it would be a Sin to separate upon that account. For in this case, Churches might safely differ in their practice about *Infant-*

Baptism,

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Baptism, as they do now in the Ceremonies of Baptism; and those who lived in a Church which did practice it, ought no more to separate from her for appointing of it, then those who lived in another Church, which did not practise it, ought to separate from her, for not appointing thereof.

Thus much I have said, I hope with sufficient moderation, upon supposition, that all I have written upon former Questions, doth but satisfactorily prove, that *Infant-Baptism* is only lawful, and not highly requisite and necessary; but then if it be not only lawful, but highly requisite and necessary, so that it ought to be appointed, then it must needs be much more sinful to separate from a Church, which appointeth *Infants* to be Baptized.

Now, as to the requisite necessity of *Infant-Baptism*, supposing that my Reader bears in memory, that I have said upon the last Question, (to make it appear with the highest degree of credibility, that Christ instituted Baptism for *Infants*, as well as grown Persons, and that the Apostles, and their Companions Practised *Infant-Baptism*) I must here entreat him further to observe, that there is a two-fold necessity in matters of *Christian Faith* and practice, one which proceeds from plain dictates of natural reason, or from plain and express words of the Gospel, where the sense is so obvious and clear, that no sober man can mistake it, or doubt of it, and another which proceeds from the general Scope and Tenour of the Gospel, or from doubtful places in it so, or so understood and interpreted by the unanimous voice, and practice of the ancient Catholick Church.

The first degree of necessity is founded on ostensive certainty, and demonstration, wherein there is no room left for Objection.

And the Second is founded upon violent presumption, where the Objections on one hand are insufficient to move, or at least to turn the Ballance, if put in the Scale against the other, which is weighed down [*Mole universatis Ecclesiae*] with the authority of the Universal Church. And because this Rule, like others, is not so intelligible without an Example, I will add some *Instances* of things, which are necessary

necessary to be believed, and practised by every good Christian under both these Notions of necessity, that they may be better understood.

According to the First Notion of it, it is necessary to believe, that *Jesus Christ is the Messias, and the Son of God*, because it is delivered in express words of Scripture.

And according to the Second Notion of it, it is necessary to believe, that *he is of the same substance with the Father, and equal unto him*, and that there are three distinct, and coequal Persons in the God-head, which are all but one God, because these Doctrines, though they are not to be found in express words in the Gospel, yet they are to be collected from several places of it, which were always so interpreted by that ancient Catholick Church.

Again, according to the First Notion of necessity, it is necessary for all Men to believe the Word of God, whether spoken or written, because natural reason teacheth us so to do.

And according to the Second Notion of it, it is necessary to believe the Books contained in the New Testament, to be the Word of God, and no other (how Divine, and Orthodox, and Ancient soever they may be) because they, and they only have been received for such by the ancient Catholick Church.

In like manner as to matter of Practice, by the First sort of Necessity, it is necessary for *Christians* to assemble together to Worship God, because Reason, and Scripture plainly teach them so to do.

And by the Second sort it is necessary, that they should assemble themselves periodically to Worship God on every first day of the Week, because the Observation of the *Lords Day*, appears to be a Duty from several places of the New Testament, as they are interpreted to this sense by the universal Practice of the ancient Catholick Church.

To proceed, according to the First Notion of Necessity, Church-Government is necessary, because it is enjoined by the Dictates of Common reason, and most express places of Scripture.

And

And according to the Second Notion of it, it is necessary to believe the Books contained in the New Testament, to be the Word of God, and no other, (how Divine and Orthodox, and Ancient soever they may be) because they, and they only have been received for such by the Ancient Catholick Church.

In like manner as to matter of Practice, by the First sort of Necessity, it is necessary for *Christians* to assemble together to Worship God, because Reason, and Scripture plainly teach them so to do.

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To proceed, according to the First Notion of Necessity, Church-Government is necessary, because it is enjoined by the Dictates of Common reason, and most expresse places of Scripture.

And according to the Second Notion of it, it is necessary, that the Church should be governed by Bishops (where they can be had) distinct from, and Superiour to *Presbyters*, because this Government appears to be instituted by Christ from several Passages of the *New Testament*, as they are explained by the uniform Practice of the Primitive Catholick Church.

Furthermore, according to the first sort of necessity, it is necessary to administer the *Lords Supper*, because our Saviour hath commanded it in expresse words.

And according to the Second, which is also an *indispensable* degree of Necessity, it is necessary to administer it to *Women*, though they never were admitted to the Passover, or Paschal *Pescenium*, which answered unto it, because we can prove from some probable places of the New Testament, that they were admitted unto it, as those places are in equity to be interpreted by the universal Practice of the Ancient Primitive Church.

To conclude, according to the former Notion of Necessary, it is necessary to Baptize, because our Lord hath commanded it in express words.

And according to the Second, It is in like manner necessary to Baptize Infants, because we can prove their Baptism from the Scope, and Tenor of the Gospel, and from many Passages of it, as they are interpreted according to the Practice of the Ancient Primitive Church.

First, From the Scope and Tenour of the Gospel, which it is reasonable to presume, would extend the Subject of Baptism, as far as the Jewish Church extended the Subject both of Circumcision, and Baptism.

And Secondly, From many Passages in the Gospel, whereof I shall recite some. *Except a Man be Born again of Water, and of the Spirit, he cannot enter into the Kingdom of God.* John 3. 5. *Suffer the little Children to come unto me, and forbid them not, for of such is the Kingdom of God.* Mark 10. 14. *The three noted places, which inform us, that the Apostles baptized whole Households, as of Stephanas, 1 Cor. 1. 16. Lydia, Acts 16. 15. and the Jaylor, Acts 16. 33. The Unbelieving Husband is Sanctified by the [BELIEVING] Wife, and the unbelieving Wife is Sanctified by the [BELIEVING] Husband; else, were your Children [Common, or] Unclean, but now they are Holy, 1 Cor. 7. 14. And were all Baptized unto Moses in the Cloud, and in the Sea, 1 Cor. 10. 2.*

The requisite necessity of Infant-Baptism, may be fairly concluded from these Texts.

For the First seems to make Purgation by Water, and the Spirit equally necessary for all: *etiam tu me, unless one be born again, &c.*

quis nascatur ex Aquâ & Spiritu non introibit in Regnum Dei, id est, non erit Sanctus, ita omnis anima usque eo in Adam censetur, donec in Christo recensatur, tamdiu immunda, quamdiu recensatur. Tertull. de Animâ. cap. 39, 40. Pro hoc & Ecclesia traditionem suscepit ab Apostolis etiam parvulis Baptismum dare — quia essent in omnibus genuinæ fordes peccati, quæ per aquam & spiritum ablui deberent. Orig. in Ep. ad Rom. l. 5. & in Luc. Hom. 14. Propterea Baptizantur & parvuli, nisi enim quis renatus, &c. Omnes venit [Christus] per semetipsum salvare, omnes inquam, qui per eum renascuntur in Deum Infantes parvulos & pueros, & juvenes, & seniores. Irenæus l. 2. c. 39.

* Alloquin
meminerat
dominicæ de-
finitionis nisi

H

From

* *Tertullian* de Bapt. air quidem dominus, nolite prohibere illos ad me venire. From the * Second, it is reasonable to conclude, that little Children are capable of *Profelytism*, or entring into the Covenant after the *Jewish* manner, when they are brought unto it by others.

This he saith by way of *Objection*, which shews, that this Text was in his time understood for Infant-Baptism, but then because it was his present Opinion, that *Cunctatio Baptismi* præcipue circa parvulos was utilior, he answers, Veniant dum adolescent, veniant dum discunt, dum quò veniant docentur.

* *Cassandr.* de Baptism. Infant. p. 730. First, Because they are declared * capable of the Kingdom of God.

^b *Dr. Ham.* of Infant-Baptism. Sect. 22. And Secondly, Because ^b the Original words ἐν δυνάμει νεότητος are the same with νεότης, from whence the Word *Profelyt* doth come.

28. From the Third, it is reasonable to conclude, That they Baptized the Children upon the Conversion of the Parents, after the Custom of the *Jewish* Church.

^c From the Fourth, it is reasonable to believe, That the Federal Holiness of Believers Children makes them Candidates for Baptism, and gives them a right unto it.

* *Tertul.* de anima c. 39. Hinc enim & Apostolus ex Sanctificatione alterutro sexu Sanctos procreari air, tam ex seminis prærogativâ, quàm ex institutionis disciplinâ. Caterum, inquit, immandi nascerentur, quasi designatos tamen sanctitatis, & per hoc etiam salutis intelligi volens fidelium filios, ut hujus spei pignora, Matrimonij, quæ retinenda censuerat, patrocinaretur. Alioqui meminerat.

And the Fifth makes it reasonable to conclude, from the Type to the Antitype, that if the *Jews* with their Children were umbratically Baptized unto *Moses* in the one, that Christians and their Infants should be really Baptized in the other.

^d *Rom.* 5. *Psal.* 51. 5. *Rom.* 3. 23, 24. *Joh.* 3. 5, 6. 2 *Cor.* 15. 21, 22. 2 *Cor.* 5. 14, 15. *Job* 14. 4. Vid. *Voss.* hist. Pelag. l. 2. To all which may be added ^d other Texts, which have been alledged by the Ancients both * before and after the *Pelagian* Controversie, to prove the Baptism of Infants necessary, to wash away their Original Sin, which makes them obnoxious to Eternal Death.

I say, the requisite necessity of *Infant-Baptism*, might be fairly concluded from these Texts, without the Tradition

of the Ancient Church, though without it, I confess, it could

could not be demonstrated from them, as the Doctrines of the Trinity, and the Deity of the Holy Ghost may be fairly, and sufficiently proved from those Texts which the Orthodox bring for them, without Ancient Tradition, though without it, they could not be demonstrated from them, because they do not assert it in express words.

But then, as those Texts in Conjunction with Tradition, do put those Doctrines out of all reasonable doubt: So do the other, which I have cited in Conjunction with the Practice of the Ancient Church, put the requisite necessity of Infant-Baptism out of Question, because the Church in the next Age unto the Apostles, practiced Infant-Baptism, as an Apostolical Tradition, and by consequence, as an Institution of Christ.

In like manner, as the Intrinsical Arguments taken from the Style, Sanctity, Dignity, and Efficacy of the Holy Scriptures, and the perpetual Analogy, and Conformity of the several Books contained in them, are by themselves but probable, and no demonstrative reasons, that all the Books contained in the Canon, and no other, are the Word of God, but in conjunction with the Testimony, and Authority of the Ancient Catholick Church, amount to a Demonstration: So, though the Texts which I have cited, are of themselves but probable Arguments for the requisite necessity of Infant-Baptism, yet in concurrence with such a Comment upon them, as the Practice of the next Age unto the Apostles, and all Ages since, from one Generation to another, they amount to such a demonstration, as is called in *Logick*, *Demonstratio ducens ad absurdum*, and are a violent Presumption, that Children ought to be Baptized. I might run on the Parallel, as to the other Instances of Episcopal Government, the admitting of Women to the Communion, and the Observation of the Lord's day; and therefore let the Adversaries of Infant-Baptism consider well with themselves, Whether rejecting of it after a Concurrence of such Texts, and such a Tradition to establish it, they do not reach

others, especially *Atheists*; pure *Deists*, and *Sabbatizers*; to which I may add *Scepticks*, *Socinians*, and *Quakers*, a way to deny all the rest.

Thus much I have said concerning the *requisite necessity* of Infant-Baptism, to shew that it is not lawful to separate from a Church for appointing of Infants to be Baptized, when there are such cogent reasons arising from the concurrence of Scripture, and Antiquity, to presume that Infant-Baptism was an Apostolical Tradition, and an Institution of Christ. And I have designedly called it a *requisite*, to distinguish it from an *absolute* necessity, lest the Reader should think I were of St. *Augustin's* Opinion, who thought Baptism indispensibly necessary to the Salvation of Infants, so that a Child dying unbaptized, through the carelessness, or Superstition of the Parents, or through their mistaken Belief of the unlawfulness of Infant-Baptism, were * infallibly damned.

* Potest proinde rectè dici parvulos sine

Baptismo de corpore exeuntes in damnatione omnium mitissimâ futuros. Multum autem fallit, & fallitur, qui eos in damnatione prædicat non futuros, dicente Apostolo Judicium ex uno delicto ——— *August.* de peccat. merit. & remiss. contra Pelag. l. 1. c. 16. Vid. & contra *Julianum* Pelag. l. 5. c. 8.

No, I intended no such severe Conclusion, (because we ought not to tie God to the same means, to which he hath tied us) but only to shew that the Baptism of young Children is antecedently necessary, and † in any wise to be retained in the Church, as being most agreeable with the Holy Scripture, the Apostolical Practice, and the Institution of Christ. And to set this way of arguing more home upon the Consciences of those, who Dissent from the Church upon the account of Infant-Baptism, I appeal unto them; Whether Scripture, and Antiquity, standing against Infant-Baptism in the same posture of evidence, that they now stand for it, it would not be unjustifiable for any sort of Men to separate from the Church, for not Baptizing Infants, as they do now for Baptizing of them.

† *Articles of Religion, Article 27.*

Let us suppose, for Example, That the Disciples of Christ, instead of rebuking those, that brought little Children

dren unto him, had brought them to him themselves; and he had been much displeased at them for it, and said, *I suffer not little Children to come unto me, for the Kingdom of God is not of such*: Let us put the case, That two Evangelists had recorded this supposed Story, and accordingly we had been assured, by the Writers of the two next Ages to the Apostles, that then there was no Baptizing of Infants, and that the Apostles Baptized them not, and that there never was any Church in after Ages which did practise Infant-Baptism: Upon this Supposition, I appeal unto them, Whether it would not be highly unreasonable to separate from all the Churches in the World, for not allowing of Infant-Baptism against the Concurrence of such a Text, to the contrary, and the sense and practise of the Catholick Church.

The case, which I suppose one way, is the real case the other, only with this difference, that the supposed case would have but the benefit of one Text, whereas the real hath the benefit of many in Conjunction with Tradition; and therefore, seeing there are so many Texts, and such a cloud of Witnesses for Infant-Baptism, Why should it not be looked upon as one of the common Notions of Christianity, like the *Parallel Doctrines* above-mentioned, though it be not commanded (especially when, as I have shewed there was no need of commanding of it) in express Words.

I know the *Dissenters* of all sorts, and especially those, for whose sake I am now writing, are bred up in great prejudice, and sinister Suspicious against Tradition, declaiming against it, as very uncertain, and against the use of it as very derogatory to the sufficiency of the Word of God. But as to the first part of their Objection against the certainty of Tradition, I desire them to take notice, that there is a certain, as well as an uncertain; an undoubted, as well, as a pretended Tradition, as there are true, certain, and undoubted, as well as pretended, and uncertain Scriptures, and that there are sure ways whereby ingenious, and inquisitive Men, may satisfy themselves, which is one, and which is the other.

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The way then to find out true and undoubted Tradition, as * *Vincentius Lirinensis* teacheth, is to try it by these three Tests. *Universality, Antiquity, and Consent.*

First, By *Universality*, If all the Churches, wheresoever dispersed, or how different soever in their Languages, and Customs, do believe or practice such a Doctrine.

Secondly, *Antiquity*, If what all the Churches all the World over doth so believe or practice, was no innovation, but Believed, and Practiced in the Ages next to the Apostles, when such Fathers governed the Churches, or such Famous Men lived in them, as knew the Apostles, and conversed with them, or lived near unto those, or with those Apostolical Men, who so knew them, or conversed with them, or lived near unto them.

Thirdly, *Consent*, If it appear that such a Doctrine was the consentient belief or practice of all the Fathers in those Ages, or of all except a very few, who had no proportion to the rest.

To which I will add, First, That this Tradition must be written, and not Oral. And

Secondly, That it must be proved in every Age from Books that were written in it, and whose Authors, whether under their own, or under borrowed Names, had no interest to write so.

And therefore, though the Testimonies for Infant-Baptism in the Constitutions, going under the name of * *Clementis Romanus*, and the Book of Ecclesiastical Hierarchy, bearing the name of ^a *Dionysius the Areopagite*, are of no authority as to the first Century, when *St. Clement*, and *St. Denis* lived; yet they are most excellent authorities for the third, and fourth Century, when they were written, because they had no interest to write for Infant-Baptism. The like, I may say, of the Testimony which the ^b *Ancient*

* L. 6. c. 19. *Εὐαγγελιστῶν ὁ ὡς τὸ εὐαγγέλιον*
Baptize your Infants, & educate them in the Discipline, and Admonition of God, for saith our Lord, Suffer little Children to come unto me, and forbid them not. ^a C. 7. Where arguing for Infant-Baptism, he saith, Of this we say the same things, which our Divine Ministers of Holy things instructed by Divine Tradition brought down to us. ^b Quæst. & respons. 56. Where, he saith, That there is this difference betwixt Baptized, and unbaptized Infants, that Baptized Infants enjoy the good things of Baptism, which those, that are not Baptized do not enjoy, and that they enjoy them by the Faith of those, who offer them to Baptism.

and

and Judicious Author of the *Answers to the Orthodox concerning some Questions*, gives of Infant-Baptism, it is of no authority, as for the second Century, when *Justin Martyr*, whose name it bears, flourished, but being a disinterested writer, it is of excellent authority for the third, when it was written.

So much for the *Test* whereby to try certain, and undoubted from uncertain and doubted Tradition, and happy had it been for the Church of God, if all Writers at the beginning of the Reformation, had made this distinction, and not written so, as many of them have done, against all Tradition without any discrimination; whereas Tradition, as I have here stated it, is not only an harmless thing, but in many cases very useful and necessary for the Church. It was by Tradition in this sense, that the Catholics, or Orthodox defended themselves in the fourth Century against the *Arians*, and the Church of *Africk* against the *Donatists*, and the Protestants defend themselves, as to the Scripture-Canon, and many other things against the Innovations of the *Papists*. And therefore, in answer to the Second part of their Objection against Tradition, as detracting from the Sufficiency of the Scriptures, I must remind them, that the Scriptures, whose sufficiency we admire, as well as they, cannot be proved to be the Word of God without Tradition, and that though they are sufficient, where they are understood to determine any Controversie, yet to the right understanding, and interpretation of them in many points, Tradition is as requisite, as the * practice of the Courts is to understand the Books of the Law.

* *Lex currit cum praxi.*

This is so true, that the *Anabaptists* themselves cannot defend the Baptizing of such grown Persons, as were born, and bred in the Church merely from the Scriptures, in which the very Institution of Baptism hath a special regard unto Profelytes, who from *Judaism*, or *Gentilism*, would come over unto the Christian Faith. Accordingly they cannot produce one Precept, or Example for Baptizing of such as were born of Christian Parents in all the New Testament, but all the Baptized Persons we read of

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in it, were *Jews*, or *Gentiles*; and therefore they cannot defend themselves against the *Quakers*, [who for this, and other Reasons, have quite laid aside Baptism] without the Tradition, and Practice of the Church.

Quest. IV. *Whether it be a Duty incumbent upon Christian Parents, to bring their Children unto Baptism?*

To state this Question aright, I must proceed in the same order, that I did upon the last.

First, In arguing from the bare lawfulness, and allowableness of Infant-Baptism.

And Secondly, From the necessity thereof.

As to the lawfulness of it, I have already shewn upon the last Question, That there is no necessity of having a Command, or Example for to justify the practice of Infant-Initiation; but it is sufficient, that it is not forbidden to make it lawful, and allowable under the Gospel. Nay, I have shewed upon the Second Question, that of the two, there is more reason that Christians should have had an express command to leave off, or lay down the practice of Infant-Initiation, because it was commanded by God in Infant-Circumcision, and approved by him in Infant-Baptism (which the *Jewish* Church added to Infant-Circumcision) under the Legal State. Commands are usually given for the beginning of the practice of something, which was never in practice before; but to justify the continuation of an anciently instituted, or anciently received practice, it is sufficient, that the Power, which instituted, or approved it, do not countermand, or forbid it: and this, as I have shewn, being the case of Infants-Initiation, the Initiation of them by Baptism under the Gospel, must at least be lawful and allowable, and if it be so, then Parents, and Pro-parents are bound in Conscience to bring them unto Baptism in Obedience unto the Orders of the Church. For the Church is a Society of a People in Covenant with God, and in this Society, as in all others there are Superiors, and in Inferiors, some that must Order, and some that must observe Orders, some that must Command, and some that must Obey; and therefore, if the Catholick Church, or any Member of it commands her Children to observe
any

any lawful thing, they are bound by the Common-Laws of all Government, and by the Precepts in the Gospel, which regard Ecclesiastical Order and Discipline, to observe her Commands. *Obey them* (saith the * Apostle) * *Heb. 13. 17.* *who have the Rule over you, and submit your selves unto them, for they watch for your Souls* Accordingly we read that † *St. Paul*, as he went through the *Grecian Cities* delivered the Christians the Decrees, which the Apostles had made at *Jerusalem*, to keep; but I think, I need not spend more time in the Proof of a thing, which all *Dissenters* will grant me, for though they differ from us, as to the Subject of pure Ecclesiastical Power; yet they all agree, that there is such a Power, and that all lawful Commands proceeding from it, ought to be Obey'd. † *Act. 16. 4.*

Wherefore, if Infants are not incapable of Baptismal Initiation, as is proved under the first Question, nor excluded from it by Christ, as is proved under the Second; but on the contrary, there are very good Reasons to presume, that Christ at least allowed them the benefit and honour of Baptism, as well as grown Persons: then the Ordinance of any Church to Baptize them must needs lay an Obligation of Obedience upon the Consciences of Parents, and Pro-parents, who live within the Pale of it, because the matter of that Ordinance is a thing not forbidden, but at least, allowed by Jesus Christ.

But because People, when they are once satisfied with the lawfulness, are wont, especially in Church-matters, to enquire into the expediency of their Superiors Commands, and to obey them with most Chearfulness, and Satisfaction, when they know they have good reasons for what they ordain; therefore, lest any one whom perhaps I may have convinced of the bare lawfulness of Infant-Baptism, should doubt of the expediency of it, and upon that account be less ready to comply, I will here proceed to justify the practice of the Church in this Particular; by shewing

First, That Baptismal-Initiation is very beneficial and profitable for Infants.

And Secondly, That the Baptizing of them conduceth very much to the well-being and edification of the Church.

First then, Baptismal-Initiation is very beneficial and profitable for Infants, because they are capable of the Benefits, and Privileges of Baptism.

This I shewed in general before, under the first Question, and now I will shew it in a more particular manner of Induction, by insisting upon the several Ends, for which Baptism was ordained.

First then Baptism was ordained, That the Baptized Person might be thereby solemnly consecrated unto God, and dedicated to his Service, and I hope I need not prove, that Children are capable of this benefit; since *Jewish Infants* were Consecrated to God by Circumcision; and the Scripture tells us, that * *Sampson* was a *Nazarite* from the Womb, and that *Samuel* from the time of his Weaning, was dedicated unto the Lord.

* Judges 13.
15.

Secondly Baptism was ordained, That the Baptized Person might be made a Member of Christ's Mystical Body, which is the Holy Catholick Church. This is a great, and honourable Privilege, and no Man can deny, but *Infants* are as capable of it under the New, as they were under the Old Testament. Nay, so far are they from being under any Natural Incapacity, as to Church-Membership, that they are ordinarily born free of Kingdoms, Cities, and Companies; and therefore, why any Man should think it not so proper for the Church-Christian to be as indulgent to them, as the *Jewish* Church was, and Civil Societies usually are, I profess I cannot tell.

Thirdly it was ordained, That the Baptized Person might by that Solemnity pass from a State of Nature, wherein he was a Child of Wrath, into a State of Adoption or Grace, wherein he becomes a Child of God.

For by our First Birth we are all Children of Wrath.

But by our Second Birth in Baptism, we are made Children of God: And why it should be so improper for a Child to pass in this solemn manner from one Spiritual, as well,

well, as from one Temporal State to another, or be Solemnly Adopted by God, as well as Man, or

Lastly, Why a Child may not be Adopted under the Gospel, as well, as under the Law? I am confident, those who are willing to defer the Baptism of Infants, would be puzzled to give any rational account.

In the Fourth place, Baptism was instituted for a Sign to Seal unto Baptized Persons the pardon of their Sins, and to confer upon them a Right of Inheritance unto Everlasting Life; but Baptism hath this Effect upon Infants, as well as upon adult Persons, for it washes them clean from * Original, as it doth Men, and Women both from Actual and Original Sin. I say, it washes them clean from Original Sin, and seals the Pardon of it, and the assurance of God's favour unto them, and being cleansed by the washing of Regeneration from the guilt of that natural viciosity which they derived from Adam, and which made them obnoxious to the displeasure of God, they become reconciled unto him, and acquire as certain a Right to Eternal Life, upon their justification, as any actual Believer in the Word. I cannot deny, but they may be saved without Baptism, by the extraordinary, and uncovenanted Mercies of God, and so may actual Believers, who die unbaptized, if they did not condemn Baptism; but then the hopes which we ought to have of Gods Mercy, in extraordinary Cases, ought not to make us less regardful of his sure, ordinary, and covenanted Mercies, and the appointed means, unto which they are annexed.

* De hoc etiam David dixisse credendus est illud, qui in peccato concepit me mater mea, pro hoc & Ecclesia ab Apostolis traditionem suscepit, etiam parvulis Baptismum dare. Sciebant enim illi, quibus mysteriorum secreta commissa sunt divinorum, quia essent omnibus genuinae sordes peccati, quae per aquam &

spiritum ablui deberent. Origen. in Ep. ad Louf. l. 5. ἡ ἀρχὴ τῆς Ἀδὰμ κοινὴ πάντων ἐστίν. Contra Celsum l. 4. Quanto magis prohiberi non debet Infans, qui recens natus nihil peccavit, nisi quod secundum Adam carnaliter natus contagium mortis antiquae primae Nativitate contraxit. Cyprian. in Ep. ad Fidum. Those that would see more Testimonies out of the Ancients about Original Sin, before the time of the Pelagian Controversie, may consult Irenaeus l. 4. cap. 5. l. 5. cap. 16. l. 3. cap. 20. l. 5. cap. 14. 17, 21. and many more cited out of Just. Mart. in Dial. cum Tryph. Tatianus his Scholar, Athanasius, &c. by Vossius in his Hist. Pelag. l. 2. part 1. Th. 6. Vid. Can. Concil. Carthag. 112.

But in the Fifth place, Baptism was ordained, That being admitted into the Covenant, and ingrafted into Christ's

Body, we might acquire a present Right unto all the Promises of the Gospel, and particularly unto the promises of the Spirit, which is so ready to assist Initiated Persons, that it will descend in its influences upon them at the time of their Initiation in such a manner, and measure, as they are capable thereof.

This the Primitive Christians found by experience to be so true, that they called Baptism, by the names of * *Illumination*, *Grace*, and *Unction*; and we need not doubt, but they talked, as they felt; and for this reason, they Baptized Infants, because they knew that they acquired a Right unto the same Spirit by Baptism, who would be sure to preside, and watch over them, and act upon their Souls according to the measure of their capacity, and prevent them in their very first doings with his gracious helps.

* Heb. 6. 4.
Καλῶ, ὃ τὸ
ποτὸ λαβέν
φώτισμα,
Just. Mart.
Apol. 2. 94.
δωρεὴν καὶ ἑλπίδα,
χάρισμα,
Βάπτισμα,
χρίσμα, φώ-
τισμα. Gre-
gor. Nazianz.
Orat. 40.
† Vid. Cypriani
Ep. 1. ad Do-
natum.

Wherefore, though it should be granted, that the Holy Ghost cannot be actually conferred upon Infants in Baptism, by reason of their natural incapacity (as *Anabaptists* rashly assert) yet the Baptizing of them is not frustraneous, as to this great End of Baptism, because they thereby acquire an actual Antecedent Right to the Assistances, and Illuminations of the Holy Spirit, which they shall receive, as soon, and as fast, as their natural incapacity removes.

This distinction betwixt having the Spirit, and having a Right unto the Spirit, holds not only in Infant-Baptism, but in the Baptism of Hypocrites, and secret Sinners, who by submitting unto the Ordinances of Baptism acquire an actual Antecedent Right unto the Spirit, although they are in a moral incapacity of receiving the Graces of it, till their Hypocrisie is removed. Nevertheless, their Baptism is not ineffectual as to this End, but is a means of conferring the Holy Ghost upon them without re-baptization, because though they cannot receive it at the moment of their Baptism, by reason of their Hypocrisie, as sincere Penitents do, in whom there is no such Moral Impediment; yet by virtue of it, they will be sure to receive it afterwards, as soon, as they shall in any degree become capable thereof.

Those

Those are the Blessings, and Benefits, consequent upon Baptism by God's appointment, of which Infants are as capable, as actual Believers, and let any Impartial Man judge, Whether it is more for their benefit, that this manifold capacity in them should be actually answered by the timely Administration of Baptism, or that it should lay void and unsatisfied, till they came to years of Discretion? Which is best for a Child that hath the *Evil*, to be Touched for it, while he is a Child, or to wait till he is of sufficient Age to be sensible of the Benefit? Or to make one Comparison more, which would be best for a Traitors Child, to be presently restored to his Blood, and and Estate, and his Princes Favour, or to be kept in a meer capacity of being restored till he was a Man?

But besides these Benefits which are consequent upon Baptism by God's appointment, there is another no less profitable to young Children, which will justify the practice of *Infant-Initiation*, and that is to have such an early pre-engagement laid upon them, which without the highest Baseness can Ingratitude, they cannot afterwards retract. No Person of common Ingenuity, who hath any sense of honour, or any tolerable degree of Conscience within him, can without shame and horreur break those Sacred Bonds asunder, by which he was bound to God, in his Infancy, when he comes to Years of understanding; but on the contrary, will think himself in Honour, and Gratitude, bound to own, and stand to the Obligation, which he then contracted, when he was graciously admitted to so many Blessings and Privileges, before he could do any thing himself towards the obtaining of them, or understand his own good. It would argue a Person to be of a very ill nature, and untoward Disposition to break such solemn Federal Vows, and therefore, we see that Children generally do readily take upon themselves their Baptismal Obligations, when they come to the use of reason, whereas were they left alone, to their own Freedom, when they would be Baptized, they would be apt to put it off from time to time, through the averfness that the corrupt nature of Man hath to such strict, and Spiritual Engage-

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Engagements, and in such a State of Liberty, as this, Men would need, as many, and as earnest Exhortations unto Baptism, as unto the Lord's Supper; and in such an Age, as ours is at least, reluct as much to come unto that, as we see by experience they do unto this. Wherefore, upon Supposition that Christ doth but allow Children to be brought unto him in Baptism, The Wisdom of the Church is highly to be applauded for bringing them under such an early, and beneficial pre-engagement, and not leaving them to their own liberty at such years, when Flesh, and Blood, would be apt to find out so many Shifts, and Excuses, and make them regret to be Baptized.

And therefore in the Second place, as the Baptism of Infants is very Beneficial, and profitable unto them : So it conduceth very much to the well-being, and edification of the Church, in preventing those Scandalous and Shameful delays of Baptism, which grown Persons otherwise would be apt to make, putting of it off till the time of some great sickness, as many were wont to do in the third and fourth Century, when being not Baptized in their Infancy, they did ordinarily receive Baptism, as *Papists* now receive extremum *Unction*, when they were ready to expire.

For, as it is usual now for Persons to defer the receiving of the Lord's Supper, for fear of Damnation, mistaking the Apostle, where he saith, *He that Eateth and Drinketh unworthily, Eateth, and Drinketh Damnation to himself*: So in those Ages it was usual for Persons to defer their own, and their Childrens Baptism out of a * kind of Novatian Principle, for fear that if they fell into Sin after Baptism there would be no place for Repentance, mistaking that place of the Apostle, where 'tis said, *that if they, who were once enlightened [i. e. Baptized] fall away, it is impossible to renew them again unto Repentance.*

* Dr. Caves
Prim. Christi-
an. part 1. ch.
10. ἀλλὰ ποῦν
διαφείρης τὸ
ἡδέσμα. —
Greg. Nazianz.
Orat. 40. p 647

& 649. Sed mundus rursus delinquit, quò male comparetur diluvio, itaque igni destinatur, sicut & homo, qui post Baptismum delicta restaurat. *Tertull. de Baptismo.* Ἄλλὰ δὲ ἡδὴ ἀποστρέφεται πρὸς τὸ ἁμαρτάνειν ὁ κόσμος, καὶ οὕτως ὅπως τῷ χάριτι παλιν-
 θυσίας ἐξελθόντι. *Greg. Nyssēn de Baptismo.*

Now the Baptizing of Children being deferred by their Parents out of this Superstitious fear, they, when they came to be Men and Women, put the doing of it off for several Reasons, and Pretences, which we learn out of the Writers of those times.

Some deferred it out of Worldly Love, and a Carnal loathness to renounce their sinful Pleasures, and take upon them the Yoke of Christ. Some put it off pretending want of leisure through multitude of worldly business; others out of laziness, and careless negligence. Others were wont to plead the insufficiency of their knowledge, others the inconveniency of the present time; others would not be Baptized, but at such a time, or in such a place, as such a City, or such a River, or by such a Person, or in such a Company. Some would put it off upon a pretence of not having such, or such Relations present, others would decline it upon the account of some small Expences, that attended it; others because they refused to confess their Sins, others because they favoured not the Doctrine of the Holy Trinity, or to comply with the *Arians*; some because they would imitate the Example of Christ, who was not Baptized till the 30th Year of his Age, and some out of fear of Persecution.

See Mr. Walker's Excellent Preface to his Treatise of Infant-Baptism.

This happened formerly to the great shame, and dishonour of the Christian Religion, though the * Fathers sharply and vehemently Wrote, and Preached against it; and therefore, upon supposition of the bare lawfulness, or indifferency of Infant-Baptism, I cannot but approve the Wisdom, and Prudence of those Churches, which appointed, because the practice of it doth prevent such shameful, and scandalous Neglects of Baptism, which to the great prejudice of Christianity, as Experience hath taught us, would otherwise arise in the Church.

* *Gregor. Nazianz. Greg. Nyss. and St. Basil.*

Thus much upon enquiry into the lawfulness, and expediency of Infant-Baptism, to shew Christian Parents what an indispensable Obligation lies upon their Consciences to bring their Children to be Baptized in Obedience to the Church, which hath appointed Infant-Baptism; but then if Infant-Baptism be not only necessary because

the

the Church hath appointed it, but the Church hath appointed it because it is necessary, and in any wise to be retained, then this Antecedent sort of necessity doth yet lay a stronger Obligation upon the Consciences of Parents to initiate their Children as being most agreeable to the practice of the Apostles, and the Intention, and Will of Christ.

First, As being most agreeable to the practice of the Apostles, who it is highly to be presumed, authorized the practice of Infant-Baptism, because, it was practised in the next Age unto them.

And Secondly, As being most agreeable to the Intention, and Will of Christ, who it is to be presumed would have forbidden, and countermanded the *Jewish* practice of initiating Infants, if he had not had a mind they should be Baptized.

Wherefore * his very not repealing of that practice, is a sufficient Demonstration, that it was his pleasure it should be continued; it was the practice of the *Jewish* Church before he came, and the practice of the *Church Christian* not

* Nam quum pædo-Baptismus in Ecclesiâ Judaicâ in admisione Profelytorum ita fuit notus, usitatus, & frequens, ut nihil ferè notius, usitatus, & frequentius, non opus erat, ut aliquo præcepto roboraretur. Nam Christus Baptismum in manus suas atque in usum Evangelicum suscepit, qualem invenit, hoc solum addito, quod ad digniorem finem atque largiorem usum promoverit. Novit satis gens universa parvulos solitos Baptizari; Illud præcepto opus non habuit, quod Communi usu semper invaluerat. Si prodiret jam edictum regale in hæc verba: Recipiat se unusquisque die dominico ad publicum conventum in Ecclesiâ, infaniet certè ille, quicumque olim hinc argueret non celebrandas esse die dominico in publicis conventibus preces, conciones, Psalmodias, eo quod nulla in edicto de his mentio. Nam cavit edictum de celebratione diei dominicæ in publicis conventibus in genere, de particularibus autem divini cultûs speciebus ibidem celebrandis non opus erat, ut esset mentio, cum istæ ante datum edictum, & cum daretur, semper, & ubique notæ essent, & in usu assidue. Ipsissimo hoc modo res se habuit cum Baptismo, Christus cum instituit in Sacramentum Evangelicum, quo in professionem Evangelii omnes admitterentur, ut olim in Profelytismum ad Religionem Judaicam. Particularis eò spectantia modus scilicet Baptizandi ætas Baptizanda, sexus Baptizandus, &c. regulâ & definitione opus non habuerunt, eo quod hæc vel lippis & tenforibus nota erant ex communi usu. E contra ergo planâ & apertâ prohibitione opus erat, ut Infantes & parvuli non Baptizarentur, si eos Baptizandos nollet servator. — Si aboleri istam consuetudinem vellet Christus aperte prohibuisset. Silentium ergo ejus & Scripturæ pædo-baptismum firmat, & propagat. *Lightfoot Hora Hebraica in Matth. 3. 6.*

long after he departed, and we find the practice of it in the one, harmoniously answering to the practice of it in the other; and therefore what was before, and what was after this time, we may well presume, was continued in the interim during the time of the Apostles, as his presumed Will and Intention, who never did, or spoke any thing, that can reasonably be interpreted, that he would have the *Jewish* custom of admitting *Infants* into the Church, laid aside; and therefore, his silence, and the silence of the Scriptures, are so far from being Arguments against *Infant-Baptism*, that considering the Antecedent usage of it, they are very strong Presumptions for it, as the Learned Author in the Margin foregoing doth excellently prove.

To this purpose also, have I discoursed above, upon the Second and Third Questions; and therefore if Christ in the Reformation of the Church, from the Law into the Gospel, did not repeal the Ancient practice of *Infant-Baptism*, but left *Baptism* to be administered in the same Latitude, as before his time, then it must needs be concluded, that there lies the same Obligation upon Parents (abstracting from the Commands of the Church) to desire Baptism for their Children, as for grown Profelytes to desire it for themselves.

For what authority soever enacts any thing concerning Children, or Persons under the years of discretion, doth lay at least an *implicite* Obligation upon Parents, and Pro-parents to see that act be performed. As if for Example, an Act of Parliament should be made, that all Persons whatsoever, Men, Women, and Children, should pay so much an Head unto the King, the Act, by the nature of it, would oblige Parents, and Pro-parents, to pay for their Children, and the Minors in their custody, as well as for themselves. Or, if in the time of a general Contagion, the Supream Power should command, that all Men, Women, and Children, should every Morning take such an Antidote, that Command would oblige Parents to give it unto their Children, as well, as to take it themselves. Just so the Ordinance of Baptism being intended, or instituted

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by our Saviour in its ancient Latitude for Children, as well, as grown Persons, it must needs lay an Obligation upon Parents, and Pro-parents to bring them to the Holy Sacrament, otherwise the Divine Institution would in part be made void, and frustrated of the Ends for which it was instituted, as if it did not also lay an Obligation upon Adult Persons to offer themselves unto the Holy Sacrament, it would be of no force at all.

To sum up all in short. When our Lord first appointed Baptism, and afterwards said, *Go, and Proselyte all Nations, Baptizing them*, &c. either he intended that Children should be Baptized, as well as Grown Proselytes, or he did not; if he did not intend they should be Baptized, Why did he not plainly discover that Intention? Nay, Why did he not plainly forbid them to be Baptized, as they were wont to be, but if he intended they should be Baptized according to the ancient custom in the Jewish Church, Parents are as much bound to offer them unto Baptism, as Adult Believers, Men and Women, are bound to offer themselves.

What I have here said about the Obligation, which lies upon Parents to bring their Children unto Baptism, concerns all *Pro-parents* to whose care Children are committed, as *Guardians*, *Tutors*, and *Church-Wardens*; and lest any should ask, as some Sceptically do, at *What time they are bound to bring them unto Baptism?* As soon, as they are born, or the next day after, or *when?* I answer, by shewing the impertinency of that Question, in reference to Grown Believers thus: *When must a Believing Man, or Woman be Baptized?* As soon as he Believes, or the next day after, or *when?* And truly the Answer is the same to both Questions, at any time, the Gospel indulging a discretionary Latitude in both Cases, and only forbidding the wilful neglect of the Ordinance, and all unreasonable, and needless delays thereof.

Quest. V. *Whether it is lawful to Communicate with Believers, who were only Baptized in their Infancy?*

The stating of this, depends upon what I have said upon the Second, and Third Questions, to prove, *That Infants are capable Subjects of Baptism, and that it is lawful to Baptize*

Baptize them; and if I have not erred, as I hope I have not, in those two Determinations, then the Baptism of Infants is lawful, and valid, and if the Baptism of them be lawful, and valid, then it cannot be unlawful to Communicate with them, when they come to be Men, and Women.

Accordingly, it never entred into the Heart of any of the ancient Christians to refuse Communion with grown Believers, who had been Baptized in their Infancy, whether they were Baptized in perfect health, as Children most commonly were; or only in danger of Death, as the Children of those Novatian kind of Parents above mentioned always were, who were so far from thinking *Infant-Baptism* a Nullity, or Corruption of Baptism, that they thought it necessary for them in case of apparent danger, and durst not let them die unbaptized.

Some others deferred the Baptizing of their Children, because they thought them too weak to endure the Severities of the Trine immersion; and others, perhaps, according to the private Opinion of ^a *Tertullian* and ^b *Nazianzen*, thought it more convenient to delay the Baptizing of them till they were capable of being Catechized, between Three, and Four years old, but still this delay of Baptism supposed their continuing in health, but in case of danger they thought it ^c necessary to Baptize them, and if they survived the danger, looked upon them as lawfully, and validly Baptized.

*De Baptismo. c. 18. Ait quidem dominus, nolite illos prohibere ad me venire, veniant ergo dum adolescunt, veniant dum discunt, dum, quod ve-

niant, docentur. ^b Περὶ ἧς ἅλλων δίδωμι Γνώμην τὴν τελευτῶν ἀναμείναντας, ἢ μικρὴν ἐν τῷ τέττι, ἢ ὡς ὅτε (ἡνίκα καὶ ἀκούσαι τὴν μυστικὴν, καὶ ἀποκρίνεσθαι δύνασθαι, εἴ καὶ μὴ συνίστα τελέως, ἀλλ' ἐν τυπικῶν) ὡς ἀγαθὸν καὶ ὑγιαν, καὶ σώματα πρὸς μεγάλην μυστικὴν ὁ τελειώσας. Orat. 40. ^c Τί δ' ἂν εἴποις περὶ τῶν ἐν νηπίων — ἢ καὶ ταῦτα βαπτίζονται; πάντως, εἴπερ τις ἐπείγει κίνδυνος. Κρατοῦν γὰρ, ἀναμείναντας ἀμαρτάναι, ἢ ἀπελθεῖν ἀσφαλεστά, καὶ ἀτέλεια.

These were all the Pleas we read of for deferring the Baptism of Infants among the Ancients, who never urged this for one, that Infant-Baptism was unlawful, or invalid. No, They never argued against it from the want of those pre-requisite Conditions in Children, which Christ, and

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the Apostles required in Adult Profelytes, nor from the want of Precept, and Example for it in the New Testament, but so understood the Scriptures, as to think it as lawful, and warrantable as the Baptism of grown Believers, and necessary in case of danger; and just so did those, who deferred their Baptism, for fear of sinning after it, think the Baptism of Men and Women only necessary at the last extremity, in apparent danger of Death.

But then if the ordinary practice of Infant-Baptism be not only lawful, and valid, but also necessary, as appearing most agreeable to the presumed Will of Christ, who did not countermand the practice of it, and most conformable to the practice of the Apostles, as can be proved from the practice of the very next Age unto them; then it must not only be lawful to Communicate with Believers, who were Baptized in their Infancy, but an exceeding great Sin, and Presumption to refuse Communion with them upon that account.

In a word, If *Infant-Baptism* be not only lawful, but necessary, what a grievous, and provoking Sin, must it needs be, to disown those for Members of Christ's Body, whom he owns to be such? But if it be neither, as *Anabaptists* vainly pretend, then there hath not been a true Church upon the Face of the Earth, for Eleven hundred Years, nor a Church, for above Fifteen hundred, with which a true Christian could Communicate without Sin.

This is a very absurd, and dreadful consequence, and inconsistent with the purity of the Apostolical Ages, while the Church was so full of Saints, Martyrs, and Miracles, and represented as * Symmetral by the Spirit of God under the Symbol of Measuring the Temple of God, and the Altar, *Revel. II. 1, 2.*

* See Dr. More's
Apocalypsis
Apoc. Preface,
p. 20. and on
the 11. Ch. of
the Rev. v. 1, 2.

THE

CONCLUSION.

Although in the management of this Controversie against the *Anabaptists*, I have endeavoured so to state the Case of *Infant-Baptism*, as to obviate, or answer all the Considerable Pleas, and Material Objections, which they are wont to make against it; yet there are two of their Objections, of which I have yet taken no notice, thinking it better, that I might avoid tediousness, and confusion in determining upon the preceding Questions, to Propose, and Answer them a part by themselves.

The First of these two, is the ancient Custom of giving the Communion unto Infants, which they endeavour with all their Art, and Skill to run Parallel with the practice of *Infant-Baptism*, although there is not the like Evidence, nor the like Reason for the practice of that, as there is for the practice of this.

First, There is not the like Evidence for the practice of it, St. ^a *Cyprian* being the first Author which they can produce for it, and after him the ^b Author of the Book of the *Ecclesiastical Hierarchy*, and ^c *Cyril of Jerusalem* are the next, who make mention of it towards the latter end of the Fourth Century, and then St. ^d *Augustine* in the Fifth, who indeed speaks frequently of it, as of the practice of the Church in that Age.

*Ac nequid de esset ad criminis cumulum Infantes quoque parentum manibus vel impositi, vel attracti: amiserunt parvuli,

quod in primo statim Nativitatis Exordio fuerunt consecuti. Nonne illi cum judicii dies venerit, dicent: Nos nihil fecimus, nec derelicto cibo, ac poculo domini ad profana contagia sponte properavimus. Afterwards he tells a Story of a little Girl, who having been carried to the Idol-Feasts, was afterwards brought by her Mother who knew nothing of it, to the Communion, when he administered it; and when the Deacon brought the Cup to her, she turned away her Face from it, but the Deacon pouring some of the Wine into her Mouth, she fell into Convulsions, and Vomiting, which the Holy Father looking upon, as a Miracle, did thereupon discover, that she had been polluted at the Idol-Feasts. Vid. & *August.* ad Bonifacium Episcop. Ep. 23. vol. 2. ^b Cap. 7. *Contemplat.* 3. p. 360, 362. ^c *Catechesis* 3. illuminat. Hierosolym. ^d De verbis domini in Evang. Johan. Epist. 23. 106, 107. Lib. 1. de peccatorum meritis & remissis. cap. 20. lib. 1. Contra Julianum c. 11. Contra duas Epistolas Pelag. lib. 2. cap. 22. lib. 4. cap. 14.

These

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These are all the Authorities for *Infant-Communion*, that I know of, till St. *Augustin's* time ; whereas besides the authority of St. *Cyprian*, which is the first they have for Communicating *Infants*, we have the authority of a whole Council of Fathers, in which he presided, and of *Origen*, *Tertullian*, and *Irenæus*, who was the Scholar of St. *Polycarp*, and the Grand-Scholar of St. *John*.

And then, whereas among the Writers of the 4th Century, there are but the two above-cited, who make mention of *Infant-Communion*, we have St. * *Hierom*, St. *Ambrose*, St. *Chrysostom*, St. *Arbanasius*, *Gregory Nazianzen*, and the Third Council of *Carthage*, who all speak of *Infant-Baptism*, as of a thing generally practised, and most of them, as of a thing, which ought to be practised in the Church.

* See them all cited at large in Walker's Plea for Infant-Baptism, from p. 266. to p. 275.

Furthermore, none of the four Testimonies for *Infant-Communion*, speak of it, as of an *Apostolical Tradition*, as *Origen* doth of *Infant-Baptism*, not to mention that the *Pelagians* never owned the necessity of *Infant-Communion*, as they did of *Infant-Baptism* : All which things considered, shew, that there is nothing near the like Evidence in Antiquity for the practice of the one, as there is for that of the other.

And as there is not the like evidence for the constant, successive, and general practice of *Infant-Communion*, that there is for *Infant-Baptism* : So there is not the like Reason for the practice of it.

First, Because Baptism is the Sacrament, or *Mystery of Initiation*, of which Persons of all Ages are capable ; it being instituted chiefly for an initiatory Sign to solemnize the admission of the Baptized Person into the Church, and to Seal all the Blessings of the Gospel unto him, as a Member of Christ. This is the Substance, or Chief end of Baptism ; which, as I have shewed upon the Second, and Fourth Questions, is equally answered in the Baptism of Children, as well as of professing Believers ; Confession of Faith, as well as Confession of Sins, being but accidental Circumstantials, which are necessary with respect to the State of the Person to be Baptized, but not to Baptism

tism it self. But on the contrary, the Holy Eucharist, or Communion, is the *Sacrament of Perfection*, and Consummation in the Christian Religion, being primarily, and chiefly instituted for a Sacrificial Feast in remembrance of Christ's Death, and Passion, which being an act of great Knowledge and Piety, Children are not capable to perform.

But Secondly, There is not the like Reason for Baptizing, and Communicating Infants, because that is grounded upon the Authority of many Texts of Scripture, which without the Concurrence of Tradition are fairly, and genuinely interpretable for it; but this is grounded only upon one Text [*John 6. 53. Except ye eat the Flesh of the Son of Man, and drink his Blood ye have no life in you*], which it is doubtful whether it is to be understood of the Holy Eucharist, or no, because it cannot be understood of it but in a *proleptical sense*, the Lord's Supper having not been yet instituted by him; or if it be to be so understood, yet the sense of it ought to be regulated by the Chief end of its Institution contained in those words of our blessed Saviour, *do this in remembrance of me*, and this do ye, *as oft, as ye drink it in remembrance of me*. Wherefore though this Text were literally to be understood of the Holy Eucharist, as St. *Augustine* first interprets it, yet it ought not to be strained to *Infant-Communion*, because Infants cannot partake of the Holy Banquet in remembrance of Christ. And therefore though the Custom of *Communicating Infants* prevailed by Degrees in some Ages of the Church, yet the Western Churches discerning the mistake upon which it was grounded, have long since laid it aside, though they still continue the practice of *Infant-Baptism*, as fully answering the Chief end of Baptism, and as being founded upon more, and clearer Texts of Scriptures, and a much more noble Tradition, than *Infant-Communion* is.

But Thirdly, There is not the like reason for Baptizing, and Communicating Infants, because the Correspondent practice of the Jewish Church in *Infant-Circumcision*, and *Infant-Baptism*, answered as a Pattern unto that under the Law, but there was nothing of a Pattern under it, which answered

* Exod. 12. 26,
27.

answered so to *Infant-Communion*, because a Child never partook of the * Passover, before he was old enough to take his Father by the hand, and to go up from the Gates of *Jerusalem* unto the Mount of the Temple, and to enquire about the meaning of the Service, and was capable of understanding the nature of it, as it was done in remembrance of their Deliverance out of *Egypt*.

And in like manner when the Children of Christians are old enough to be instructed in the nature of the Holy Communion, and to understand that, then they may partake of it, be it as soon, as it will, if they are Baptized and Confirmed; though it is true, that Christian Children are usually much older, than the *Jewish* were, before they Communicate, which is merely accidental, because it requires a riper reason to understand the Mystery of the Holy Eucharist, which is done in remembrance of our Spiritual Deliverance by the Sacrifice of Christ, both God and Man, upon the Cross, than to understand the plain and easie meaning of the Passover, which was annually kept in remembrance of the Temporal Deliverance of the *Jews*.

But to speak yet more fully of *Infant-Communion*, the practice of it is so far from prejudicing the Cause of *Infant-Baptism*, that it mightily confirms it, because none were, or could be admitted to partake of the Holy Communion, till they were validly * Baptized, and therefore the practice of *Infant-Communion* is a most emphatical Declaration, that all the Churches, wherein it ever was, or is still practised, were of Opinion that the Baptism of *Infants* was as lawful, and valid, as that of professing Believers can be.

* Theodoret.
Therapeut.
Serm. 2.

Ἀρχαῖοι καὶ
ἡμεῖς οὕτως ποιοῦ-
μεν. Ὁ ἅγιος
Θεόδωρος.

* As in the
Greek, Russian,
and Abyssin
Churches, and
among the
Christians of
St. Thomas in
the Indies.

As for the Original of this custom, it is not known when it began, probably it came in by degrees from the ancient, and laudable custom of administering the Lord's Supper to grown Persons presently after their Baptism; and if so many of the ancient Churches were so tender towards *Infants*, as to bring them to the *Communion*, rather than deprive them of the least shadow of right, what shall be said in excuse of those uncharitable Men, who will

will rather destroy all the Churches in the World, than bring their Children unto Baptism, of which they are capable, and to which they have a Right so highly probable, if not certain, and infallible, as I have proved above?

The Second Objection against *Infant-Baptism*, which I took no notice of, but reserved for this place, is taken from their incapacity to engage themselves in Covenant unto God. For, say these Men, all who enter into Covenant, and receive the Seal of the Covenant, must contract, and stipulate for their parts, as well as God doth for his, and therefore St. Peter saith, That the Baptism which saveth us, must have the answer, or restitution of a good Conscience towards God. But how can Infants re stipulate, or what Conscience can be in them, who have not the use of reason, nor are capable of knowing what the Covenant means?

To this Objection, I answer as formerly, That it is as strong against *Infant-Circumcision*, as *Infant-Baptism*; for the Infants of the Jews were admitted as effectually into the Covenant, and had it as really sealed unto them, and were as strongly tyed to perform the Conditions of it, when they came to years of understanding, as if they had been Circumcised then; and at their Circumcision had personally, and expressly indentured with God.

Wherefore the same answer which will serve to justify *Infant-Circumcision* will justify *Infant-Baptism*, which succeeds in the place of it, and it is this: That God of his goodness towards Infants was pleased to seal the Covenant of Grace unto Infants upon an *implicite*, and *imputative* sort of Stipulation, Which at years of understanding they were bound to own by openly professing the Jewish Religion, or if they then renounced it, thereupon they became Strangers to the Covenant, which in such cases was as void, as if it had never been made. An *implicit* Stipulation was sufficient for the Children of Believers, though an open Profession and Stipulation was required of Grown Profelytes, which shews, that Circumcision was an institution of Latitude; and that personal, and express Restipulation was not a general pre-requisite condition to Circumcision, but only to some Persons to be Circumcised.

In like manner Baptism being an *institution of Latitude*, ordained for Persons under, as well as at the years of discretion, personal and express Stipulation is only required of the former; and therefore St. Peter in the Text above cited likely had respect not to all Baptism, or Baptism in general, but only to the Baptism of Adult Profelytes, whom the Minister used to * interrogate at the time of Baptism, much after the same manner, as we interrogate Adult Profelytes now.

* Hence Tertullian de Baptismo calls Baptism Sponsionem Salutis. And in St. Cyprian we often read of the interrogation in Baptism.

Wherefore, this Objection like the rest which the *Anabaptists* make, runs upon this presumption, that Baptism is a strict institution, and that personal and express answering or Restipulation is a pre-requisite condition to all Baptism, whereas it is only a personal qualification required of Majors, or Adult Persons, when they come to be Baptized.

But as for Children, Baptism may be administered unto them upon an implicate, and imputative sort of Restipulation, as Circumcision was to the *Jewish*, and Baptism now is to *agonizing Christian Infants*, or else it may be administered unto them as Baptism formerly was among the *Jews* to the *Infants*, and *Minors* of Profelytes upon a vicarious Restipulation by their *Sponsors*, which seems to have been translated together with the use of Baptism from the *Jewish Church*. It is certain, that * *Tertullian* makes mention of *Sponsors*, or *Surges* for Children at Baptism, and very probable, that the Apostles made *Parents*, and *Major domos* stipulate in the name of their † *Minors*, when they Baptized them, as the *Jews* were wont to do; and upon this Supposition St. Peter in the Text above cited, might also probably allude to all Baptism, because Grown

* De Baptismo cap. 18. quid enim necesse est Sponsores etiam periculo ingeri? † Præfecturæ igitur juridicæ quæ Baptismo præerat profitebatur Profelytus ipse Majorennis (Mæculus qui annum decimum tertium, scemina quæ duodecim superaverat) legem Mosaicam se servaturum. Minorum verò nomine idem ipsum profitebatur præfectura ipsa, uti in Christianismo susceptores minorennium, seu parvulorum, saltem si nec parentes adessent, qui idem præstare possent. Selden de Synedriis, Lib. 1. c. 3: And what is here said of the *CONSISTORY* among the *Jews*, concerning the Baptism of *Infants*, and *Minors*, St. Augustine saith of the Church among *Christians*, accommodat illis mater Ecclesia aliorum pedes ut veniant, aliorum cor, ut credant, aliorum linguam ut fateantur.

Profelytes

Profelytes to the *Christian Religion* did answer for their *Children*, as well as for themselves at Baptism, according to the Custom of the *Jewish Church*.

Nay, there is little reason to doubt, but that the *Jewish* being the Pattern of the *Christian Baptism*, the Apostles, and their Assistants who were *Jews*, or *Hellenists*, did observe this Custom of *Vicarious Stipulation* at the Baptism of *Infants*, and *Minors*, as well as all the other Particulars, in which they resemble one another, as the Picture doth the Face, whose Picture it is.

As for Example, the *Jewish Baptism* was administred to Women, as well as Men, and so is the Christian.

Secondly, It was never reiterated nor repeated, no more is the Christian.

Thirdly, It was called Regeneration, and a New Birth, and Baptized Persons were said to be born again and Regenerated, which also holds in Christian Baptism.

Fourthly, Baptized Profelytes among the *Jews* were bound to leave their nearest Relations, if it were necessary, and adhere to the Church, and so are Baptized Christian Profelytes bound to do the same.

Fifthly, The Infants of Profelytes were Baptized among the *Jews*, as well as the Profelytes themselves, and so have I proved, that Infants have been always Baptized among the Christians.

And therefore in the last place, since the *Jewish Church* Baptized Infants upon *Vicarious Stipulation*, why should not we think it sufficient for their entrance into the *Covenant*, and that the Apostles did so too?

These things, and whatsoever else is written in this little Tract, I hope will be fairly, and candidly considered by the Dissenters among us upon the account of *Infant-Baptism*. I say, the truth in Christ, I lye not, my Conscience also bearing me Witness in the *Holy Ghost*, who is the Searcher of Hearts, that I have great heaviness, and almost

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continual sorrow in my heart for them, and that to reconcile them to the Church. I could wish in the Apostles Sense, that I my self were an *Anathema* from Christ. And because it is a Disease too common among Dissenters, and more especially among those, with whom I have been a dealing, to have minds full of Prejudice, Prepossession, and sinister Suspicions against what we Speak, or Preach, or Write, I have here subjoined a Letter of that Famous Martyr of Jesus Christ Mr. *John Philpot*, concerning *Infant-Baptism*, which I seriously recommend to their Impartial, and diligent perusal, hoping that the same Arguments, which may perhaps have less effect upon them as they come from me, may be better received, and make deeper impression upon their Souls as they come from him, who like the Primitive Martyrs, was Blessed with Heavenly Visions, and cheerfully suffered for his Redeemer, who had suffered for him, and thanked God when the time was come, that he was to seal the truth of the *Protestant Religion* with his Blood.

A Letter of Mr. PHILPOT,
to a Friend of his, Prisoner the same
time in Newgate: Wherein is de-
bated and discussed the matter or
question of Infants to be Baptized.

THE God of all Light and Understanding lighten
your Heart with all true Knowledge of his Word,
and make you perfect to the day of our Lord Jesus
Christ, whereunto you are now called, through the migh-
ty operation of his Holy Spirit, *Amen.*

*Book of Mar-
tyrs, 3 Vol. p.
606. Col. 2.
London, 1641.*

I received Yesternight from you, (Dear Brother S. and
Fellow-Prisoner for the truth for Christ's Gospel) a Letter,
wherein you gently require my Judgment, concerning the
Baptism of *Infants*, which is the effect thereof. And be-
fore I do shew you what I have learned out of God's
Word, and of his true Infallible Church, touching the
same, I think it not out of the matter, first to declare
what Vision I had the same Night whilst musing on your
Letter I fell asleep, knowing that God doth not without
cause reveal to his People who have their Minds fixed on
him, Special and Spiritual Revelations to their Comfort,
as a taste of their Joy and Kingdom to come, which Flesh
and Blood cannot comprehend.

Being in the midst of my sweet rest, it seemed to me to
see a great beautiful City all of the colour of Azure, and
white, four square in a marvellous beautiful composition in
the midst of the Skie, the sight whereof so inwardly com-
forted me, that I am not able to express the consolation I had
thereof, yea, the remembrance thereof causeth my Heart

as

as yet to leap for Joy : And as Charity is no Churle, but would have others to be Partakers of his delight, some thought I called to others (I cannot tell whom) and whilst they came and we together beheld the same, by and by to my great Grief it vaded away.

This Dream I think not to have come of the illusion of the Senses, because it brought with it so much Spiritual Joy, and I take it to be of the working of God's Spirit for the contentation of your Request, as he wrought in *Peter* to satisfie *Cornelius*. Therefore I Interpret this Beautiful City to be the Glorious Church of Christ, and the appearance of it in the Sky, signifieth the Heavenly State thereof, whose Conversation is in Heaven, and that according to the Primitive Church, which is now in Heaven, Men ought to measure and judge the Church of Christ now in Earth ; for as the Prophet *David* saith, *The Foundations thereof be in the Holy Hills, and glorious things be spoken of the City of God*. And the marvellous quadrature of the same, I take to signifie the universal agreement in the same, and that all the Church here Militant ought to consent to the Primitive Church throughout the four Parts of the World, as the Prophet affirmeth, saying ; *God maketh us to dwell after one manner in one House*. And that I conceived so wonderful Joy at the Contemplation thereof, I understand the unspeakable Joy which they have that be at Unity with Christ's Primitive Church : For there is Joy in the Holy Ghost, and Peace, which passeth all Understanding, as it is written in the Psalms ; *As of Joyful Persons is the dwelling of all them that be in thee*. And that I called others to the fruition of this Vision, and to behold this wonderful City, I construe it by the Will of God this Vision to have come upon me, musing on your Letter, to the end, that under this Figure I might have occasion to move you with many others, to behold the Primitive Church in all your Opinions concerning Faith, and to conform your self in all points to the same, which is the Pillar and Establishment of truth, and teacheth the true use of the Sacraments, and having with a greater fulness than we have now, the first fruits of the Holy Ghost, did declare the true

Inter-

Interpretation of the Scriptures according to all verity, even as our Saviour promised to send them another Comforter, which should teach them all truth.

And since all truth was taught and revealed to the Primitive Church, which is our Mother, let us all that be obedient Children of God, submit our selves to the judgment of the Church for the better understanding of the Articles of our Faith, and of the doubtful Sentences of the Scripture. Let us not go about to shew in us, by following any private Man's Interpretation upon the Word, another Spirit than they of the Primitive Church had; lest we deceive our selves. For there is but one Faith and one Spirit, which is not contrary to himself, neither other wise now teacheth us than he did them. Therefore let us believe as they have taught us of the Scriptures, and be at peace with them, according as the true Catholick Church is at this day. And the God of Peace assuredly will be with us, and deliver us out of all our Worldly Troubles and Miseries, and make us Partakers of their Joy and Bliss, through our Obedience to Faith with them.

Therefore God commandeth us in *Job*. to ask of the Elder Generation, and to search diligently the memory of the Fathers. For we are but Yesterday's Children, and be ignorant, and our days are like a Shadow, and they shall teach thee (saith the Lord) and speak to thee, and shall utter words from their Hearts. And by *Solomon* we are

commanded, not to reject the direction of our Mother. The Lord grant you to direct your steps in all things after her, and to abhor contention with her. For as *St. Paul* writeth; *If any Man be contentious, neither we, neither the Church of God hath any such custom.*

Hitherto I have shewed you (good Brother S.) my judgment generally of that you stand in doubt and dissent from others, to the which I wish you as mine own Heart to be conformable, and then doubtless you cannot err, but boldly may be glad in your Troubles, and Triumph at the hour of your Death, that you shall die in the Church of God a Faithful Martyr, and receive the Crown of Eternal Glory. And thus much have I written upon the occasion of

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of a Vision before God unfeigned. But that you may not think that I go about to satishie you with uncertain Visions only, and not after God's Word, I will take the ground of your Letter, and specially answer to the same by the Scriptures and by infallible reasons deduced out of the same, and prove the Baptism of Infants to be lawful, commendable, and necessary, whereof you seem to stand in doubt.

Indeed if you look upon the Papistical Synagogue only, which hath corrupted God's Word by false interpretations, and hath perverted the true use of Christ's Sacraments, you might seem to have good handfast of your Opinion against the Baptism of Infants. But forasmuch as this is of more Antiquity, and hath his beginning from God's Word, and from the use of the Primitive Church, it must not in respect of the abuse in the *Papish* Church be neglected, or thought not expedient to be used in Christ's Church. *Heretofore* one of the *Arian* Sects, with his Adherents, was one of the first that denied the Baptism of Children, and next after him *Pelagius* the Hereticke; and some other there were in St. Bernard's time, as it doth appear by his Writings, and in our days the *Anabaptists*, and Inordinate kind of Men stirred up by the Devil, to the destruction of the Gospel. But the Catholick truth delivered unto us by the Scriptures, plainly determineth, that all such are to be Baptized, as whom God acknowledgeth for his People, and vouchsafeth them worthy of Sanctification or Remission of their Sin. Therefore since that Infants be in the number or scroll of God's People, and be Partakers of the Promise by their Purification in Christ, it must needs follow thereby, that they ought to be Baptized as well as those that can Profess their Faith. For we judge the People of God as well by the free and liberal Promise of God, as by the Confession of Faith. For to whomsoever God promiseth himself to be their God, and whom he acknowledgeth for his, that no Man without great Impiety may exclude from the number of the Faithful. But God promiseth, that he will not only be the God of such as do profess him, but also of Infants, promising them his Grace and Remission of Sin, as it appeareth by the words of the Covenant made unto

Abraham.

Abraham. I will set my Covenant between thee and me (saith the Lord) and between thy Seed after thee in their Generations, with an everlasting Covenant, to be thy God, and the God of thy Seed after thee. To the which Covenant Circumcision was added to be a sign of Sanctification as well in Children as in Men; and no Man may think that this Promise is abrogated with Circumcision and other Ceremonial Laws. For Christ came to fulfil the Promises, and not to dissolve them. Therefore in the Gospel he saith of Infants, that is, of such as yet believed not; *Let the little Ones come unto me, and forbid them not, for of such is the Kingdom of Heaven.* Again, *It is not the Will of your Father which is in Heaven, that any of these little Ones do perish.* Also, *He that receiveth one such little Child in my Name, receiveth me. Take heed therefore that ye despise not one of these Babes, for I tell you, their Angels do continually see in Heaven my Father's Face.* And what may be said more plainer than this; It is not the Will of the Heavenly Father, that the Infants should perish? Whereby we may gather that he receiveth them freely unto his Grace, although as yet they confess not their Faith. Since then that the Word of the Promise, which is contained in Baptism, pertaineth as well to Children as Men, why should the sign of the Promise, which is Baptism in Water, be withdrawn from Children, when Christ himself commandeth them to be received of us, and promiseth the Reward of a Prophet to those that receive such a little Infant, as he for an Example did put before his Disciples.

Now will I prove with manifest Arguments, that Children ought to be Baptized, and that the Apostles of Christ did Baptize Children. The Lord commanded his Apostles to Baptize all Nations; therefore also Children ought to be Baptized; for they are comprehended under this Word, *All Nations.*

Further, whom God doth account among the faithful, they are faithful, for it was said to Peter, *That thing which God hath purified, thou shalt not say to be common or unclean: But GOD doth repute Children among the Faithful: Ergo, they be faithful, except we had rather to resist God, and seem stronger and wiser than he.*

M

And

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1 Cor. 1.

And without all doubt the Apostles Baptized those which Christ commanded: But he commanded the Faithful to be Baptized, among the which Infants be reckoned: The Apostles then Baptized Infants.

1 Cor. 1.

The Gospel is more than Baptism, for Paul said; *The Lord sent me to Preach the Gospel, and not to Baptize*: Not that he denied absolutely that he was sent to Baptize, but that he preferred Doctrine before Baptism, for the Lord commanded both to the Apostles: but Children be received by the Doctrine of the Gospel of God, and not refused: Therefore what Person being of reason may deny them Baptism, which is a thing lesser than the Gospel? For in the Sacraments be two things to be considered, the thing signified, and the Sign, and thing signified is greater than the Sign, and from the thing signified in Baptism, Children are not excluded; who therefore may deny them the Sign, which is Baptism in Water?

Acts 10.

St. Peter could not deny them to be Baptized in Water, to whom he saw the Holy Ghost given, which is the certain Sign of God's People: For he saith in the *Acts*, *May any body forbid them to be Baptized in Water, who have received the Holy Ghost as well as we?* Therefore St. Peter denied not Baptism to Infants, for he knew certainly both by the Doctrine of Christ, and by the Covenant which is everlasting, that the Kingdom of Heaven pertained to Infants.

Rom. 8.

None be received into the Kingdom of Heaven, but such as God loveth, and which are endued with his Spirit: For whoso hath not the Spirit of God, he is none of his. But Infants be beloved of God, and therefore want not the Spirit of God: Wherefore if they have the Spirit of God as well as Men, if they be numbred among the People of God as well as we that be of Age, who (I pray you) may well withstand Children to be Baptized with Water, in the Name of the Lord.

Math. 10:

The Apostles in times past being yet not sufficiently instructed, did murmur against those which brought their Children unto the Lord, but the Lord rebuked them, and said; *Let the Babes come unto me.* Why then do not these *Rebellious Anabaptists* obey the Commandments of the Lord?

For

For what do they now a-days else that bring their Children to Baptism, than that they did in times past, which brought their Children to the Lord, and our Lord received them, and putting his hands on them, Blessed them, and both by Words and by Gentle Behaviour towards them, declared manifestly that Children be the People of God, and entirely beloved of GOD? But some will say, Why then did not Christ Baptize them? Because it is Written, Jesus himself Baptized not, but his Disciples.

Moreover, Circumcision in the Old Law was ministred *John 4.* to Infants; therefore Baptism ought to be ministred in the New Law unto Children. For Baptism is come in the stead of Circumcision, as St. Paul witnesseth, saying to the *Colos.* *Colossians*; By Christ ye are Circumcised with a Circumcision which is without hands, when ye put off the body of sin of the Flesh, by the Circumcision of Christ, being buried together with him through Baptism. Behold, Paul calleth Baptism the Circumcision of a Christian Man, which is done without hands, not that Water may be ministred without hands, but that with hands no Man any longer ought to be Circumcised, albeit the Mystery of Circumcision do still remain in Faithful People.

To this I may add, That the Servants of God were always ready to minister the Sacraments to them, for whom they were instituted. As for an Example, we may behold *Josua*, who most diligently procured the People of *Israel* to *Jos. 2.* Circumcised before they entred into the Land of Promise; but since the Apostles were the Preachers of the Word, and the very Faithful Servants of Jesus Christ, who may hereafter doubt that they Baptized Infants, since Baptism is in place of Circumcision?

Item, The Apostles did attemperate all their doings to the Shadows and Figures of the Old Testament: Therefore it is certain that they did attemperate Baptism accordingly to Circumcision, and Baptized Children because they were under the Figure of Baptism; for the People of *Israel* passed through the Red Sea, and the bottom of the Water of *Jordan*, with their Children. And although the Children be not always expressed, neither the Women in the Holy Scriptures, yet they are comprehended and understood in the same.

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Also the Scripture evidently telleth us, That the Apostles baptized whole Families or Households: But the Children be comprehended in a Family or Household, as the chiefest and dearest part thereof: Therefore we may conclude, that the Apostles did Baptize Infants or Children, and not only Men of lawful age. And that the House or Household is taken for Man, Woman, and Child, it is manifest in the 17. of *Genesis*, and also in that *Joseph* doth call *Jacob* with all his House, to come out of the Land of *Canaan* into *Egypt*.

Finally, I can declare out of ancient Writers, that the Baptism of Infants hath continued from the Apostles time unto ours, neither that it was instituted by any Councils, neither of the Pope, nor of other Men, but commended from the Scripture by the Apostles themselves. *Origen* upon the Declaration of *St. Paul's* Epistle to the *Romans*, expounding the 6. Chapter, saith, *That the Church of Christ received the Baptism from the very Apostles*. *St. Hierome* maketh mention of the Baptism of Infants, in the 3. Book against the *Pelagians*, and in his Epistle to *Leta*. *St. Augustine* reciteth for this purpose, a place out of *John*, Bishop of *Constantinople*, in his 1. Book against *Julian*, Chap. 2. and he again writing to *St. Hierome* Epist. 28. saith, *That St. Cyprian not making any new Decree, but firmly observing the Faith of the Church, judged with his fellow Bishops, that as soon as one was born, he might be lawfully Baptized*. The place of *Cyprian* is to be seen in his Epistle to *Idian*.

Heb. 11.

Also *St. Augustine* in writing against the *Donatists* in the 4. Book, Chap. 23. & 24. saith, *That the Baptism of Infants was not derived from the authority of Man, neither of Councils, but from the Tradition or Doctrine of the Apostles*.

Cyril upon *Leviticus*, Chap. 8. approveth the Baptism of Children, and condemneth the iteration of Baptism. These Authorities of Men I do alludge, not to tie the Baptism of Children unto the Testimonies of Men, but to shew how Mens Testimonies do agree with God's Word, and that the verity of Antiquity is on our side, and that the *Anabaptists* have nothing but Lies for them, and new Imaginations, which feign the Baptism of Children to be the Pope's Commandment.

After

After this will I answer to the sum of your Arguments for the contrary. The first, which includeth all the rest, is, It is Written, *Go ye into all the World, and Preach the glad Tidings to all Creatures. He that believeth and is Baptized, shall be Saved: But he that believeth not shall be Damned, &c.*

To this I answer, That nothing is added to God's Word by Baptism of Children, as you pretend, but that is done which the same Word doth require, for that Children are accounted of Christ in the Gospel among the number of such as believe, as it appeareth by these words; *He that of- Matth. 18. fendeth one of these little Babes which believe in me, it were better for him to have a Millstone tyed about his Neck, and to be cast into the bottom of the Sea.* Where plainly Christ calleth such as be not able to confess their Faith, Believers; because of his mere Grace he reputeth them for Believers. And this is no Wonder so to be taken, since God imputeth Faith for Righteousness unto Men that be of riper Age: For both in Men and Children; Righteousness, Acceptation, or Sanctification is of mere Grace and by Imputation, that the Glory of God's Grace might be praised.

And that the Children of Faithful Parents are Sanctified, and among such as do believe, is apparent in the *1 Cor. 1 Cor. 7. 7.* And whereas you do gather by the order of the words in the said Commandment of Christ, that Children ought to be taught before they be Baptized, and to this end you alledge many places out of the *Acts*, proving that such as Confessed their Faith first, were Baptized after: I answer, That if the order of words might weigh any thing to this Cause, we have the Scripture that maketh as well for us. *St. Mark* we read, that *John* did Baptize in the Desert, *Mark 1.* Preaching the Baptism of Repentance. In the which place we see Baptizing go before, and Preaching to follow after.

And also I will declare this place of *Matthew* exactly considered, to make for the use of Baptism in Children, for *St. Matthew* hath it written in this wise; *All Power is Matth. 28. given me (saith the Lord) in Heaven and in Earth,* therefore going forth *unto all Nations*, that is, *Disciple ye,* (as I may expresse the signification of the Word;) that is, make or gather to me Disciples of all Nations. And following, he declareth

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declareth the way how they should gather to him Disciples out of all Nations, *baptizing them and teaching*; by baptizing and teaching ye shall procure a Church to me. And both these aptly and briefly severally he setteth forth, saying, *Baptizing them in the Name of the Father, and of the Son, and the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.* Now then Baptism goeth before Doctrine.

But hereby I do not gather; that the Gentiles which never heard any thing before of God, and of the Son of God, and of the Holy Ghost, ought to be Baptized, neither they would permit themselves to be Baptized before they knew to what end. But this I have declared to shew you upon how feeble Foundation the *Anabaptists* be grounded. And plainly it is not true which they imagine of this Text, that the Lord did only command such to be Baptized, whom the Apostles had first of all taught. Neither here verily is signified who only be to be Baptized, but he speaketh of such as be of perfect age, and of the first Foundations of Faith, and of the Church to be planted among the Gentiles, which were as yet rude and ignorant of Religion.

Such as be of Age may hear, believe, and confess, that which is Preached and taught, but so cannot Infants; therefore we may justly collect, that he speaketh here nothing of Infants or Children. But for all this they be not to be excluded from Baptism.

It is a general rule; *He that doth not Labour, must not Eat.* But who is so barbarous that might think hereby, that Children should be Famished?

The Lord sent his Apostles at the beginning of the setting up his true Religion unto all Nations, unto such as were both ignorant of God, and were out of the Covenant of God; and truly such Persons it behoved not first to be taught, and after baptized. If at this day we should go to the *Turks* to Convert them to the Faith of Christ, verily first we ought to teach them, and afterward Baptize such as would yield to be the Servants of Christ. Likewise the Lord himself in times past did, when first he renewed the

the Covenant with *Abraham*, and ordained Circumcision to be a Seal of the Covenant after that *Abraham* was Circumcised. But he, when he perceived the Infants also to pertain to the Covenant, and that Circumcision was the sealing up of the Covenant, did not only Circumcise *Ismael* his Son that was 13 years of Age, but all other Infants that were born in his House, among whom we reckon *Isaac*.

Even so Faithful People which were Converted from Heathen Idolatry by the Preaching of the Gospel, and Confessing the Faith, were Baptized; when they understood their Children to be counted among the People of GOD, and that Baptism was the Token of the People of GOD, they procured also their Children to be baptized. Therefore as it is written; *Abraham Circumcised all the Male Children of his House*. Semblably we read in the Acts and Writings of the Apostles, that after the Master of the House was turned to the Faith, all the whole House was baptized. And as concerning those which of old time were compelled to Confess their Faith before they received Baptism, which were called *Catechumeni*, they were such as with our Fore-Fathers came from the Gentiles to the Church, who being yet rude of Faith, they did instruct in the Principles of their Belief, and afterward they did Baptize them; but the same Ancient Fathers notwithstanding did Baptize the Children of Faithful Men, as I have already partly declared.

And because you do require a hasty answer of your Letter of one that is but a dull Writer, I am here enforced to cease particularly to go through your Letter in answering thereto, knowing that I have fully answered every part thereof, in that I have already written, although not in such order as it had been meet, and as I purposed. But forasmuch as I understand that you will be no Contentious Man, neither in this matter, neither in any other, contrary to the judgment of Christ's Primitive Church, which is the Body and fulness of Christ, I desire you in the intire love of him, or rather Christ desireth you by me (that your joy may be perfect, whereto you are now called) to submit your judgment to that Church, and to be at Peace and

and Unity with the same; that the Coat of Christ which ought to be without Seam, but now alas, most miserably is torn in pieces by many dangerous Sects and Damnable Opinions, may appear by you in no part to have been rent, neither that any giddy Head in these Dog-days, might take an ensample by you to dissent from Christ's true Church: I beseech thee, Dear Brother, in the Gospel, follow the steps of the Faith of the Glorious Martyrs in the Primitive Church, and of such as at this day follow the same; decline from them neither to the Right Hand nor to the Left. Then shall Death, be it never so bitter, be more sweeter than this Life; then shall Christ with all the Heavenly *Hierusalem* triumphantly imbrace your Spirit with unspeakable Gladness and Exaltation, who in this Earth was content to joy in your Spirit with their Spirit according as it is commanded by the Word; That the Spirit of Prophets should be subject to the Prophets. One thing ask with *David* ere you depart, and require the same, that you may dwell with a full accord in his House, for there is Glory and Worship: And so with *Simeon* in the Temple embracing Christ, depart in Peace: To the which Peace Christ bring both you and me, and all our loving Brethren that love GOD in the Unity of Faith, by such ways as shall please him, to his Glory. Let the bitter Passion of Christ which he suffered for your sake, and the Horrible Torments which the Godly Martyrs of Christ have endured before us, and also the inestimable Reward of your Life to come, which is hidden yet a little while from you with Christ, strengthen, comfort, and encourage you to the end of that Glorious Race which you are in.

1 Cor. 14.

Amen.

Your Yoke-fellow in Captivity for the
Verity of Christ's Gospel, to live
and die with you in the Unity
of Faith,

JOHN PHILPOT.

F I N I S.